MISSIONARY HORIZONS

September, 1953

Special Emphasis—THE INDIAN

By Louis Tager from Ewing Galloway, N. Y.

MISSIONARY HORIZONS

(Former name—Women's Missionary Magazine)

A Monthly Magazine (Bi-Monthly, July-August) published by the Women's General Missionary Society of the United Presbyterian Church of North America
902 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Member of the Associated Church Press

Entered as second-class matter at the Post Office at Pittsburgh, Pennsylvania. "Accepted for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized February 14, 1934."

Subscription Price $1.50 a Year — Obituaries — 20¢ a printed line

EDITORIAL STAFF

Send Articles for Publication to
MRS. E. D. McKUNE, Editor
678 Beaver Road
Leetsdale, Pa.

Send Subscriptions to
MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors: MRS. JOHN D. HARKNESS, Sargodha, Pakistan-India
MRS. W. J. SKELLIE, Assiut, Egypt
Mrs. LEANDER FINLEY, Omdurman, The North Sudan
MRS. A. MAC ROY, The South Sudan
MRS. RUTH L. WALKER, Conoquenessing, Pa.

Editor Emeritus: MRS. JOHN P. WHITE, 15537 Via de Las Olas, Pacific Palisades, California

Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

TABLE OF CONTENTS FOR SEPTEMBER, 1953

An Early Morning Psalm 1
What Saith the Scripture? 2
THE INWARD LOOK—H. Ray Shear, D.D. 3
THE UPWARD LOOK—Mrs. W. C. Brethauer 4
THE OUTWARD LOOK—to the INDIAN
We Follow Our Indian Trails
...to Warm Springs—E. W. Machamer 5
...to Simnasho—Mrs. E. A. Penney, ... 7
Nancy Lee, Paul McKeown 8
...to Tama—Louis Mitchell 10
...to Stilwell—H. W. Gordon 11
...to Oljato—F. C. Patterson 12
...to Wheelock Academy—Carol Nelson, Agnes Bond 14
"The Birch Bark Talks" 16
Map of Indian Reservations 18
The Roads "Way Ahead"—Mrs. F. Milligan 19
Come, Ye Thankful People—
Mrs. R. Montgomery 22
"Singing Hearts"—T.O. Pageant 23
Program Suggestions 26
Most Unforgettable Character—I. B. Whiteside 27
This He Believed—Mrs. Lillian Oyler 29
GOD'S WORD IS TO US
A Devouring Flame—Mrs. Tait 32
A Crushing Hammer—R. Hunsberger, M.D. 33
NEWS FROM AFAR
South Sudan—Mrs. K. Rasmussen 34
Pakistan & India—Eva Hewitt 35
Ethiopia—Marjorie Faught 36
Egypt—Mildred Cooke 36
North Sudan—Rosaltha Kenagy 37
Editorials 38
Thank Offering 43
The Teens 44
The Juniors 46
Mountain and Presbyterial Missions 48
Negro Missions 49
Foreign Missions 50
Temperance and Reform 55
Literature Department 56
Corporation Minutes 57
Tributes 58
Directories of Missionaries 62

BOARD OF DIRECTORS

Headquarters: 902-907 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

President: Mrs. J. M. Heagen, 249 West Pike St., Canonsburg, Pa.
First Vice President: Mrs. Charles W. Fulton, 455 Forest Ave., Pittsburgh 2, Pa.
Second Vice President: Mrs. G. Virgil Hutchison, Imperial, Pa.
Recording Secretary: Miss Edith L. McBane, 1430 Alabama Ave., Pittsburgh 16, Pa.
Corresponding Secretary:
Treasurer: Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.
Foreign Secretary: Mrs. Arthur B. McBride, 847 Thorn St., Sewickley, Pa.
Mountain and Presbyterial Secretary: Mrs. Edgar E. Murdoch, 4 Wilmont Ave., Washington, Pa.
Negro Secretary: Mrs. G. Virgil Hutchison, Imperial, Pa.
Indian Secretary: Mrs. Frederick E. Milligan, 424 South Pacific Ave., Pittsburgh 24, Pa.
Parsonage Secretary: Mrs. William L. Neal, 446 Allison Ave., Washington, Pa.
Temperance and Reform Secretary: Mrs. W. J. Harper McKnight, 36 Iroquois Dr., Pittsburgh 28, Pa.
Literature Secretary: Mrs. James T. Vorhis, 200 Ninth St., Pittsburgh 22, Pa.
Thank Offering Secretary: Mrs. Russell K. Montgomery, 9 Pocono Dr., Pittsburgh 20, Pa.
Prayer Group Secretary: Mrs. Walter C. Brethauer, 511 Wabana St., Pittsburgh 14, Pa.
Women's Secretary (including Statistics and Efficiency): Mrs. R. S. Copeland, Clinton, Pa.
Teen-Age Secretary: Mrs. R. B. McNary, R.R. 2, Canonsburg, Pa.
Junior Secretary: Mrs. Charles W. Fulton, 455 Forest Ave., Pittsburgh 2, Pa.
Junior Magazine Editor: Mrs. J. M. Heagen, 249 West Pike St., Canonsburg, Pa.
Business Manager of Junior Magazine: Mrs. R. D. Greenaway, 5866 Keeport Drive, K-16, Pittsburgh 36, Pa.
Testament and Annuity Secretary: Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.
Executive Committee: Mrs. Heagen, Mrs. Fulton, Mrs. Hutchison, Miss McBane, Mrs. Shear.
Finance and Investment Committee: Mrs. Shear, Mrs. McBride, Mrs. Fulton, Miss McBane, Mrs. Montgomery.
Isaiah 41:6 Fund Committee: Mrs. James T. Vorhis, Mrs. H. Ray Shear.
Transportation Committee: Mrs. Milligan, Mrs. McNary, Mrs. Fulton.
Attorney: Mr. Arthur B. McBride.

The Board meets in executive session on the first Tuesday and third Monday of every month except August

To Mrs. W. S. Houston, Pittsburgh, Pa., we are indebted for the art work, cover-page heading: "Missionary Horizons." Mrs. Houston teaches Bible in the Youth Club, is Superintendent of the Junior Missionary Society and "does all sorts of odd jobs" in the Mt. Lebanon Church of which she is a member. She is also the artist who has been making the drawings for our "Program Calendars."

PRAYER

An Early Morning Psalm

I behold the beauty of thy early morning dawn, Heavenly Father.
Unto Thee will I lift mine eyes with thanks for the dawn of another new day;
For all its beauty as the light of dawn breaks over the horizon.
We see it in Thy handiwork of blending colors, so beautiful.
And we thank Thee for the quietness of the early morning,
That we may worship and meditate and call upon Thee
For help and guidance throughout the day.
All the day long Thou art watching over Thy children.
Thou hast given us the beauty round about us
So that we might enjoy the wondrous works of the Almighty.

EMILY ADAMS

(Hopi Tribe)
Pupil at Cook Christian Training School,
Phoenix, Arizona

apochryphal book called "The Assumption of Moses" written about the time of Christ. The prophecy of Enoch probably derives from the apochryphal book called the "Book of Enoch" written about 100 B.C.

The book closes with a beautiful benediction. For many years this was generally used as the unison prayer for closing the meetings of the Young People's Christian Union of our denomination.

Prayer:

"Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time and now and forevermore. Amen." *Jude* 24, 25

The Upward Look

By Mrs. WALTER C. BRETHAUER, WGMS Prayer Group Secretary,
511 Wabana St., Pittsburgh 14, Pa.

The following suggestions for thanksgiving and petition supplement the *Prayer Cycle* for the October study as outlined in the Program Calendar.

THE INDIAN

Prayer Cycle—10th Day

• The mission work of the United Presbyterian Church among the American Indians was given to the Women's General Missionary Society in 1890 as our sole responsibility. Give thanks for this privilege of serving these first Americans in four states and for the progress that has blessed our efforts.

• The new church building has been a blessing to the work in Warm Springs, Ore. Thank God for the splendid groups of young people who meet for worship and instruction. Pray that they may not only come to know of the Saviour, but that He might be their Saviour. Pray that drunkenness and other sinful practices may be overcome as God's Word makes its impact upon the hearts of the people.

• Pray for Mr. and Mrs. E. A. Penney who have been serving in the Simnasho, Ore., mission since October 1952. Pray that God may open doors of opportunity to them and that the Spirit may empower them to make effectual entry. Thank God for the blessing they have been to the work in this short period of time and for the love that has grown between them and the people they serve.

• Give thanks for the spiritual, as well as the numerical growth of the Cherokee mission in Stilwell, Okla. Pray for divine guidance as this group seeks to become an organized church.

• Give thanks for the work the Rev. and Mrs. Louis Mitchell have done among the Mesquakie Indians at Tama, Iowa. Pray that Rev. Mitchell may be given health and strength to continue his service here.

• Give thanks for Wheelock Academy, for the new worker, Miss Agnes Bond, and pray that her life may be a blessing in this field of service.

• Give thanks for the many Navajos (500 in December 1952) who visit the mission house in Oljato, Utah, and for the great opportunity that is given to proclaim the Word. This is done through an interpreter. Pray for the Rev. and Mrs. Fred Patterson in this needy and difficult field. Pray for the interpreter and his family that they may know the Saviour as their personal Lord and Redeemer.

The Outward Look—To The Indian

Indian of Yesterday

*"The Indian is a follower of trails; when old trails could not be used new ones must be blazed."**

"Over the Rainbow Trail I go.
Hither I wander, thither I wander,
Over the beautiful trail I go."†

Indian of Today

We Follow Our Indian Trail . . . to Warm Springs

By The REVEREND E. W. MACHAMER,
Warm Springs, Oregon

THAT noted Indian picture "The End of the Trail," showing an Indian slumped over his pony on the top of a mountain at sunset, has always played upon my imagination. Was it the end of the trail or was it the mountain of decision? Could there not be a valley beyond with cool refreshing streams? A valley of hope and of new life. I think so. Indeed, our Indians have found it so.

Rather than a dying race, according to latest statistics, the Indian population is rapidly increasing. On our reservation the population has jumped from about 750 in 1938 to 1,078 in 1953. Various factors have caused this increase. Young families, and also the control of sickness and disease by the new wonder drugs. The Indian's willingness to be treated by the government doctor rather than the so-called Indian doctors, has greatly reduced the death rate.

The refreshing streams are here. The government has spent much money, and worked hard through its reclamation and irrigation program to bring under cultivation and irrigation land which could produce for the Indians. There are a good many families who are farming and raising cattle and horses on these lands.

In the mountains there is timber which is now being cut on a sustained yield program, which last year gave a per capita payment of $850 to the Indians.

There is work to be had too. A chance to make a decent living along with others. Three sawmill operations employ a considerable number of our younger men. Government work on roads, irrigation projects, etc., had given many steady income. Should any be so old they can't work, the State and the Government are there to help with old age assistance. Gone are the days of rations.

It is true that the new power dam at The Dalles will flood their fishing places at Celilo Falls, on the big river, Columbia. But places were promised for fishing below the dam and for $4,047,000.00 they sold their rights to the government.

The Indian has come into a new life. The rodeos, fairs, automobiles, radios, improved highways, 5 and 10's, super-markets all have had their share in making this new life. The radius of the Indians' circle is getting greater, his horizon wider. His

*From "Handbook" by G. Linquist.
†From "Many Moons Ago and Now" by Katharine B. Glatfelter, a Friendship Press publication of 1932.

The Machamer Family, missionaries at Warm Springs.

The new church in the background

wish to isolate himself from the white man, if he had one, can no more come true. He is destined to become a part of the life around him.

In the valley there is a church, which holds forth the new life in Christ Jesus, and streams of refreshing for the soul. It is here that challenge comes to us as Christians. To give the Indian all the advantages of our civilization and neglect to give him Christ is to do him a great injustice. Advantages of education, social administration and racial equality may be found and up-lifting to a certain extent, but they usually leave the Indian morally and spiritually on the same level where they find him. It is the power of our Lord that has done most to change the lives of the Indians. Many are the examples of what Christ can do to give the Indian a new life—a life of hope—the more abundant life in Christ.

It is through the Mission that most lives are changed. Even though the work has gone slowly, all Indian work moves slowly, and sometimes years pass when your missionaries seemingly can see no results. Yet true to their Lord they labor sowing the Word, shining forth as lights in the communities. The Christian influence and testimony is there working in some ways as salt, as our Lord spoke about and as a rebuke to the ungodly.

We dare not minimize the influence of the church in a community. Some years ago a minister from Madras visited our Mission. He said, "Don't ever feel that what you are doing isn't worth while. You may not see the results you desire, but we on the outside can see a difference in the Indians. They are not nearly as degraded as they were. While you may not have had many conversions your teaching and preaching the Word has acted as salt in their lives."

At present we miss the stabilizing influence of those Christians of old who were present regardless of the weather or activities. Our younger generation has many side attractions which have hindered rather than helped their Christian profession. Yet we are thankful we have the opportunity to minister to them.

In the Bible School we have had contact with both Indians and whites. We have good teachers and the Word is upheld and explained. At our little Bible school held on Sabbath afternoon, we usually had the younger boys and girls from the Boarding School. Sometimes the girls would come in the morning, when there were few of them, the others having gone home on weekends. It was this group of boys that came, anywhere from six to twenty of them, that stirred our hearts. They were interested, listened attentively, and I believe love for the Lord stirred in their hearts. It is a wonderful opportunity as any Christian teacher of youth knows. We praise God for these opportunities!

Another opportunity is our Young People's meeting, consisting of Indian boys and girls ranging in age from 12 up, Between 30 and 50 of them attended. This past winter we studied the Shepherd work of Christ, practical Christianity, prayer, and the Bible. Goodly interest was shown

(*Continued on Page* 61)

. . . to Simnasho

By Mrs. Ernest A. Penney, Simnasho, Oregon

OUR stay in Simnasho has been a pleasant one. We have enjoyed living among the Warm Springs Indians. The missionary work here in Simnasho is hard and requires much visitation, patience and prayer. "Wait on the Lord; be of good courage and he shall strengthen thine heart." We feel that this is a reminder to us of the faithfulness of our God so we must be faithful in our work to sow the Seed, the Living Word of God, and He shall give the increase. God does not judge us by our fruits but rather He judges by our faithfulness to Him.

It seems that there is a lack of understanding to a separated life to Christ.

We must teach the people that there is only one way. We are either for or against Christ; there is no in-between as to the two ways to life.

There is a fine group of young people and children. We have been much interested in them as we think the time to teach them is *now*. "Train up a child in the way he should go, and when he is old, he will not depart from it." We pray that through the children we may be able to reach the parents more easily. Each day we realize that by our lives we are molding the lives of these children. It is a great responsibility and we need divine guidance.

Reverend and Mrs. E. A. Penny, standing in front of their manse, in which the room so indicated, is the USA post office

One morning there was a knock at the door. Mr. Penney answered. Delilah Sup-

Work Campers adding improvements to the Simnasho Church; parish house and manse where the Penneys live are in the background

pah, three years old, was standing at the door and she said, "Penny, here a picture for you," and she ran down off the porch. Mr. Penney brought a small package gift-wrapped. We opened it and inside was Delilah's picture. All the rest of the day the prayer on my heart was, "Dear Lord, make us worthy of that child's love." You cannot help loving each child as you work with the children and learn to know them. It doesn't make any difference who they are, or what they are. The Lord Jesus Christ loves them and died to save them and that is what we must plant within their hearts.

We give our sincere thanks to the Oregon Presbytery for the love shown us in many ways. They have helped Simnasho misson. The young people have painted the church and made many inprovements during the Work Camp in March. They have given clothing and food for the people. They have given some swings and a volley ball outfit for the mission. The children enjoy this recreation equipment.

Since we have been here in Simnasho we have received many nice gifts for the mission for which we are thankful to you fine people who have shared your blessings with us Indians.

There are many hardships in the work but they are nothing compared to what Christ has done for us. He has called us to be His disciples, and we must do His work. In spite of the hardships there are also many joys in Christian service. When the joys come to us, we forget about hardships and strive to do better.

We trust each one of you will pray for us as we press toward the mark for the high calling of God in Christ Jesus for truly the harvest is plenteous but the laborers are few.

. . . *to Work Shop*

AS MANY of you know, our Oregon Presbytery had a work camp during the Spring Vacation this year, at our mission station in Simnasho. Twenty-seven people went up the first day, and some more came up on Thursday. And now we want to tell about the wonderful time we had, and about all the work we accomplished.

The first day we put the insulation in the attic and began to put the weatherstripping on the windows. The insulation was finished in the morning, so we started the painting. The persons who did the selecting of colors for the sanctuary made very fine choices. The ceiling is now a light pink, the walls a light green, and the woodwork a darker green. The alcove in the front of the church is light pink, to contrast with the other walls, the eighteen pews are painted a dark green to match the woodwork, and the floor is a light grey.

"All work and no play makes Jack a dull boy," so we had to have some recreation too. On two afternoons we took hikes to the caves overlooking the hot springs, and the beautiful painted desert. But there was also play mixed in with the work. For example, when the boys decided that they didn't have enough to do, and dug a drainage ditch around the church, they christened it "Old Faithful Canal," after Faith Hamilton, one of our loved cooks and chaperons. The marsh back of the church was named "Hurn's Hollow," after Emilena Hurn, also a cook and co-worker.

The men decided that if they were going to eat like Cave Men, they might as well look like Cave Men, so they had a beard-growing contest. On the last day, Faith measured the beards of Kenny Nolin and Harold Kurtz to determine the winner. Harold seemed to think that using a ruler was not the right way to measure the beards, so he took matters into his own hands. He won!

All in all, we had a very successful week, and accomplished everything we wanted to do. We had a lot of fun while we were working, but we also put over our theme of "Love Made Visible."

Nancy Lee, Kenton U.P. Church,
Portland, Oregon

DURING Spring Vacation, twenty-nine of our young people and leaders learned the true meaning of "Love Made Visible." We had a work camp at Simnasho where we redecorated and insulated the mission church which was established in 1875. On Wednesday of that week a group of us drove into Warm Springs and had a joint meeting with the young people attending the government school, near our church. There we learned much about what our work really stands for, as we discussed it in the meeting. We were not working as a novelty nor because we thought it our duty; we were working to show the Indian people our love and interest in them, in a way they understood. The meaning of true Christian work was much clearer and broader for us after that work camp than could be at-

The entire Work Camp group pause to pose on the porch of the little parish house, where meals were served and the men slept

tained otherwise. If we all realized the fun and joy connected with Christian work we would all want to work instead of shirking a job. Many of us should apply this to our daily life and know the personal satisfaction that you can receive in a job well done.

Paul McKeown, President,
Oregon Presbyterial YPCU

The cooks—Mrs. Emilene Hurn, Multnomah Church; Mrs. McKeown, Kenton Church; Miss Faith E. Hamilton, DRE at Multnomah Church and former short-termer to Egypt

During fun time Faith decides the beard contest between two young ministers, Harold Kurtz and Kenneth Nelin

Work Camp Cuts, Courtesy of C.U. Herald

. . . to Tama

By The Reverend Louis Mitchell, Tama, Iowa

THE Sac and Fox tribe of Iowa is one of the smaller tribes of Indians, numbering 570. It is a combination of two ancient clans, the Fox and Sac. The Iowa group has an original name, "Mesquakie" meaning "Red Earth People."

We have four main religious groups: *The Sacred Bundle or Sacred Pack Group*— About one-half of these Indians continue in the original religion of the tribe. It is characterized by animal sacrifice and fetish worship.

The Ceremonial or Drum Group— Characterized by the use of the peace pipe and sign language, in what they claim is the Indian way of worshipping God.

The Peyote or the Native American Church—Adapted, as is the one just mentioned, from neighboring tribes. All of these use Indian tobacco in their ceremonies. This cult uses the peyote, a drug, and claim this is the Indian way of being a Christian.

The Ghost or Ancestral Worship—Characterized by offering up a meal to the departed, believed to be present to partake of the meal with the loved one left behind. The meal, placed in a bowl first, then put into the fire, is believed to be the means whereby the departed receives the food.

Into this background came our first missionaries over fifty years ago, and started that which has grown slowly, but has great prospects. Women missionaries came first, visiting in the homes and ministering to the Indians medically, spiritually and educationally. The government soon made provisions for education and for medicine. The Mission therefore dropped them. Today evangelism is the primary work of the Mission.

Regular church and Bible school services are held each Lord's Day, and Prayer service each Tuesday evening. The WMS, with a membership of twenty, meets at the parsonage every third Thursday of the month. Besides studying other mission fields this group also has made quilts for the needy and helped in other ways. We have three other missionary groups, the Girls', the Juniors, and the Boys', that meet once each month at the parsonage.

Indians like to sing, especially the children. In our church we have five Sabbath School Bible classes, everyone taught by an Indian.

Excerpts from an address by Mr. Mitchell.

The Mitchell Family, missionaries at Tama

The missionaries visit in all the homes, in some more than others because of sickness or death. The Indians like to have the missionary come often and eat with them. The missionary has to be careful that it doesn't appear he is there for that purpose only, and much more careful that he doesn't offend by refusing.

The Indian have never refused prayers from the missionaries. They appreciate interest in them.

We are thankful to God for sending to us our first missionaries to bring us the Light — the Saviour who is able to cast out fear and put in its place "perfect love that casteth out fear." When the Tama mission was built in 1903, the Indians took to it and claimed it as their own. They took part in its program and many soon found the better way of life. It is our desire today that many Indians walk in this Way of Jesus, for we have found it to be the Way that leads to life and to life abundant.

I shall never forget the memorable day when the congregation was organized in 1942. For the first time in the history of the mission it had an organized body of believers and elders of its own.

We in Tama and among the Sac and Foxes haven't done half what we want to do. With the Lord's guidance we are going to do these things in time.

We want to thank all missionary societies and individuals who have sent us donations. We appreciate the donations sent at Christmas. Pray with us that many more may come to the saving knowledge of Jesus Christ and walk in His Way.

. . . *to Stilwell*

By The Reverend H. W. Gordon,
Stilwell, Oklahoma

PEOPLE in the Cherokee country are lovers of music. Though in recent years there has been no regular teacher of music in the local school, yet the desire to know music is not quenched

Piano is the basic instrument. Mrs. Gordon is not a professional piano teacher but has been drafted into this capacity since there is no other teacher within easy distance. The parents, and sometimes the children themselves have come begging to receive piano lessons.

First, the near neighbor came requesting lessons for her little boy saying, "We plan to buy a piano." For three years the lessons have continued, though often other interests steal time of home work at the piano. However, stimulated with the desire to become a band director, lessons continue and at times the pupil may come before the teacher has had her breakfast.

The news of "a piano teacher" went out. Two girls, cousins from Bunch agreed together and came with their request. Then another, so there were four pupils. Home work continued for a time but other friends and many interests claimed the time of the home work. Such a matter as learning the piano must not interfere with a ball game. So piano lessons suffer.

A caller at the house one day expressed desire that her daughter learn to play the piano so that she might be of more help in their little Sunday School. Arrangements were made. With the first lesson the younger brother came along with the report that he had practised the lesson also. "Would you teach him too?" Of course, two might as well come as one, so together they made wonderful progress until the family moved from the community.

Another mother came saying, "We have always wanted our girls to learn, but too far to a teacher." Then, having purchased their piano, the two sisters came after school hours.

Any mother of school children knows how difficult it is to find time for extra music lessons in the midst of multiple school activities. Yet persistence will win.

Then came the mother of a school boy with her request. Wednesday became the day when the school bus stopped at the gate and the boy came with music book under arm. Here was a star pupil. Lessons were never too long and "lots of time for practise."

Now came a man having a niece in high school and his request, "I want to help her get piano lessons." There again a piano was purchased. Home work was faithfully done, the first book swiftly finished. Here is a pupil embarked for a music career.

Again, a fourth grade girl, living with her grandmother had long wished to know how to play the piano, but no instrument. Arrangements were made for her to practise on the church piano after school hours. All on her own initiative and with amazing concentration she takes up the lessons as eagerly as some children might lick an ice cream cone. Occasionally another girl friend come along. The first has taught the second until together they presented a duet at Sunday School.

So we say, "music in the air" at the Cherokee Mission.

← Children coming to Sabbath School by truck.

→ Learning about Jesus at Sabbath School. Mrs. Gordon stands in back row at left.

. . . to Oljato

By The Reverend Fred C. Patterson,
Oljato Mission, Kayenta, Arizona

ALL highway maps of the United States show Kayenta in northeastern Arizona. Join us as we leave our post office at Kayenta with our mail (twice a week) and travel northward about twenty miles to a sign which reads, "8 MILES . . . OLJATO MISSION . . . UNITED PRESBYTERIAN," with an arrow pointing to the left. We follow this side trail to the northwest, cross the state line into Utah, climb the bank out of the creek bed, and suddenly come upon a wide valley nestled in between the mesas. As we ride along

Navajo School Boys

the air strip at the far side of the valley we see the trading post directly ahead of us, OLJATO, UTAH, written in large letters high up on the rocks, and one quarter mile to the right our new United Presbyterian Mission to the Navajos. Viewing the valley from the mission it seems to be completely shut in by the mesas, but you soon discover there are trails coming in between the mesas from all directions. Along these trails Navajo visitors are coming to the mission at the rate of ten a day.

Across Moonlight Creek from the west came Tillie Atene with her mother, both on horseback, the only means of travel from their community, twenty miles toward Navajo Mountain. They have neighbors who have never seen a white man. Tillie has come to use the mission sewing machine to make her wedding dress, a full-gathered skirt of black chiffon velvet trimmed in narrow white rickrack, and a blouse of brown velveteen trimmed with the same rickrack and silver ornaments to be added later. At the wedding Tillie and the groom ate Indian corn porridge together from the wedding basket in the presence of the guests and listened to advice from their elders.

Last August Grace and Mamie Daniels came in the family wagon ten miles from the south by way of Moonlight Creek. They came to get school clothes for they were going to the United States Indian School, Chilocco, Oklahoma. They represent fifty boys and girls who received school clothes at the mission. The nearest school available to Oljato children is fifty miles away.

Along Moonlight Creek from the north came Dan and Betty Canyon on burros bringing their three-year-old Paul to ask us to take him to the Government Hospital at Tuba City, one hundred and five miles away. There the X-ray pictures showed a spot on Paul's lung necessitating his staying several weeks for treatment. He became the pet of the hospital and the staff were loathe to let him go when he was able to leave. The next morning after his first night back home in the hogan his mother came to the mission to ask for bedding like they have at the hospital. She reported that when it came time for bed the night before Paul cried, "I don't want to sleep on a sheep skin."

Early in January Kay Yazzi walked twenty miles to the mission from his hogan near Monument Pass to the east of us. His mother struggles to support a large family with the income from her little flock of sheep and from her weaving of Navajo rugs. They had not been able to come to the mission for the Christmas service but their family box of gifts had been ready all that time. It was too much for Kay to carry walking. We helped him pick out the lighter things and promised to take the rest to his home in about ten days. In two days Kay returned on horseback for the rest of the Christmas box. We also sent with him a large roll of warm clothing. This family represents

Dodd from Ewing Galloway, N.Y.

A Navajo mother and her children in their hogan, (one of better type) on Navajo reservation, Arizona. The tribe has no villages or towns. They prefer to live in isolation. The one-room hogan hut of timbers and adobe can be wrecked and rebuilt in a new place when the family moves, perhaps for better pasture land for their sheep. When there is a death, the custom is to leave the whole building

A young Navajo shepherd

Larry Black smiles from his cradle board

one hundred and ten families, 500 people of our mission area, who received Christmas boxes and clothing.

Some come to us over no trails at all. The herder boys and girls of our nearest neighbors head their sheep in the direction of the mission and then stop in for a drink, to look at pictures, to hear a record, or to ask for a pair of shoes. These represent one hundred and thirty boys and girls in our mission area who are herding sheep and are not in school.

As you think of your new mission among the Navajos I hope you can visualize five hundred Indians living in their hogans scattered over a thousand square miles, ninty per cent of them speaking Navajo only, none of them Christians. Think of them coming to the mission for all kinds of help, for baby clothes, for clothes for all ages, for help with the sick and to bury the dead. They come, three hundred a month, for things; but only a few come on the Lord's Day to hear the Word. These people sit in spiritual darkness. How we need your prayers that they may come to know Jesus Christ as the Light of the World.

Sarah Todecheene, daughter of Navajo interpreter

. . . to Wheelock Academy

By Carol Nelson, until recently, D.R.E., at Wheelock Academy, Millerton, Oklahoma

"TO AID the Poor and the Fatherless," is the inscription imprinted on the bell in our steeple, whose pealing strains ring out over the hills and forest that surround the small, but lovely campus of Wheelock Academy.

Down through the years, the purpose of Wheelock has been in keeping with this motto in all phases of its life—educationally, socially, physically, and religiously.

Girls who have Wheelock background often impress people with whom they come in contact, as exceptionally fine girls. Just recently, Miss Dorothy Ellis, of the Muskogee Area Office, of the U. S. Civil Service announced at an Informal Tea sponsored by the Eighth grade girls, that Wheelock graduates were spoken of quite highly in all the government boarding high schools under her jurisdiction. "Not only are they usually outstanding students, who keep their rooms immaculately clean, but every Wheelock girl that has come here, has brought a Bible of her own. This is not true of other students," was the remark made to her at the Chilocco Boarding School in northern Oklahoma.

Although we are pleased about these remarks, we can see that these are only a handful of Choctaw girls, as compared to the great number who are unconcerned about the development of faith in God and the welfare of their people.

The Choctaw tribe, as a whole, are economically poor. There are several causes for this, the main one being the scarcity of jobs, which either sends the provider of the family to a larger town for manual labor, or keeps him on his land wondering where his family's next meal is coming from. With no support or bright future, education for the children is often the least of their concern.

What does this all lead up to? In spite of the seemingly discouraging facts facing us in regard to the low status of the Choctaw tribe, we can be assured, that what efforts to guide these children, of secular learning as well as Christian teaching, are steps gained toward the goal of developing our girls to become fine Christian home-makers, who will represent their tribe, race, as well as citizens of this country.

Let us not underestimate the value of a full-time Director of Christian Education! The need here is as important as any foreign station—a fact with which you will agree, I am sure. To shun this fact would be to do great harm to young

eager, searching hearts of a new generation in dire need of spiritual aid. Direction toward healthful views of this thing we call Christianity is a must on any school program, and that is recognized here at Wheelock.

A verse, which is a favorite of the girls, when quoted in Choctaw is, "Jesus wept." Yes, it may sound silly, but perhaps our Lord, if he could, would weep bitterly should His work be given no consideration here. Feeding His lambs is our business—in it is no place for failure, therefore, we serve, looking to the Author and Finisher of faith granting full trust that Wheelock girls will continue to receive the Bible teaching to which they have become accustomed.

"ONLY GOD COULD DO IT"

By Agnes Bond, the new D.R.E., at Wheelock Academy, Millerton, Oklahoma

I FIRST CAME into this world on June 2, 1930. I was the second of three children. Our parents died when I was two years old. My sisters also died the same year.

My grandmother took me to live with her. She is a Choctaw Indian and the mother of my father.

My grandmother is also a wonderful mother. However, she cannot speak English, so I had the privilege of learning English when I started to grammar school at six years of age. When I finished grammar school my grandmother objected to my attending high school.

I didn't stop here. I went to my oldest uncle whom I called "Daddy" and told him how much I wanted to go to high school. He was very nice about the whole thing. In fact, they considered the request for one whole day before my grandmother gave in. My grandmother's argument was based on our financial status—and she was right.

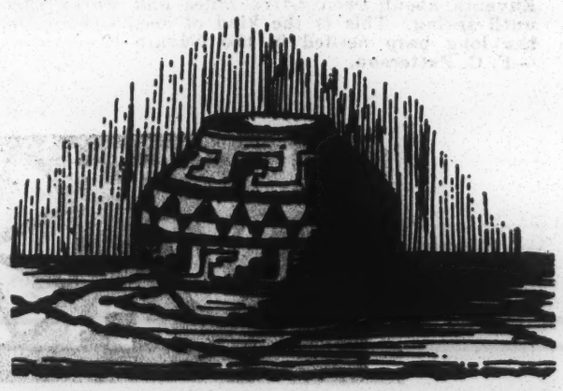
I worked my way through high school. At the end of my senior year when we gave our class history and what we were going to do, I proudly told them I was going to college to be a missionary. I was the only one with a vocation of this kind, so they announced that I was going to "dark Africa." At the time I had not applied to any school for entrance, but my prayers were soon answered.

A missionary to the Choctaw Indians, whom I had been helping with Vacation Bible School, asked me if I wanted to go to college. Well, you know the answer. He also suggested that I ask one of my friends if she would like to go. I asked one of my best girl friends whom I had been teaching Vacation Bible School. She never gave me a straight answer but I reported to our missionary that I thought she would like to go.

Around the first of September our Indian pastor and his wife took us to Warren Wilson Junior College in Swannanoa, North Carolina. How I did wish I had kept quiet! Since I had never been away from home I was getting lonesome. No one knew I was lonesome because I never showed it.

After two years I graduated but my friend lacked a few hours. However, she never returned to finish.

I applied then at Maryville College, Maryville, Tennessee, and was accepted a month before school started. One month ago Maryville College granted me a Bachelor of Arts degree in Christian Education. About a month before Commencement I accepted a position at Wheelock Academy, near Millerton, Oklahoma, as Director of Christian Education, under the Women's General Missionary Society of the United Presbyterian Church. In the meantime, I am here in Tama, Iowa, working with the Sac and Fox Indians. Through all my college my closest friends have had an opportunity to hear me say, "Only God could do it," and it is true.



Miss Bond will assume the duties of Director of Christian Education at Wheelock Academy in September. The story of her life, as told at the 1953 WGMS Convention, is briefly summarized here.

Miss Carol Nelson who formerly had the position Miss Bond is taking, has been relieved at her own request to further her education after which she hopes to go into full-time mission work.

"THE BIRCH BARK TALKS"

By Alfred Miller, Navajo Mission

TALKING BIRCH BARK

*Over a hundred years ago, James Evans went as a missionary to the Cree Indians who lived around Lake Winnipeg in Canada. The first thing he had to do was to learn their language. Then he invented an alphabet for them, with a system of signs for the sounds of their language. He whittled the signs out of wood and made little clay moulds of each. Into the moulds he poured melted lead from the lining of tea chests. So he got his type. He used birch bark for paper, and ink he made from soot and fish oil. His printing press was the press for storing furs, in the store of the Hudson's Bay Company post. The Indian women sewed the birch-bark leaves together to make the first books in Cree. The Indians learned to read the printed signs easily. How surprised they were when they understood the meaning of the words they read! "THE BIRCH BARK TALKS," they said.**

GOSPEL NEWS COMES INTO NAVAJO HOGANS ONLY IN NAVAJO

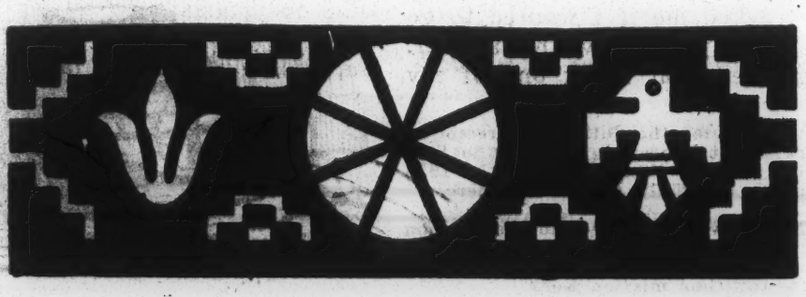
DURING three years among the Navajos my work has been that of presenting the Gospel of Christ in a simple way to the thousands of Navajos who thus far have not had the privilege of education and therefore cannot read the Bible, and to thousands still unreached by any missionary workers. Understanding is much needed in my Reservation. Lack of education is the great problem of the Navajo people.

I can say like Ezekiel, "I sat where they sat" (Ezekiel 3:15). I live with my people, live where they live, and think as they think. I have been a servant of God for three years. I use my own tongue to my people. It is hard for men and women who do not understand about reading and writing and have never been educated. Only in their own tongue can the Gospel reach them in the camps, bringing the message to those who hunger for the good news of salvation of the Lord Jesus Christ.

To you Christians I would say to pray for these people who are living in lonely places that they may commit their lives to Jesus Christ; and for the children that they may grow in their understanding of God's love and care. Let us pray for these people that God's message may apply in every area of their lives for these people of the Navajo.

*Quoted, by permission of The Friendship Press, from "Stories of the Book of Books" by Grace W. McGavran. The Cree alphabet is still in use. Although it does not concern our U.P. work, you will find a story in Miss McGavran's book entitled "In An Unknown Tongue" about the Crees of the Canada Rockies which would be splendid for retelling. Book may be ordered from Literature Dept., 209 Ninth St., Pittsburgh 22, Pa. Price, $1.00.

Alfred Miller is a Navajo Christian trained at Cook's Christian Training School, Phoenix, Arizona, and working under the Board of National Missions of the Presbyterian Church, U.S.A. He spends all his time taking the Gospel to his people in their hogans (homes), traveling by wagon and by horse back. In the summer he lives in Narrow Canyon, his home community where there is water for his family and for irrigating a garden, and teaches in that community. That is north of Kayenta. From October through December he moves south of Kayenta about 15 miles and works among the people in that area. After Christmas he moves west of Kayenta about twenty-five miles and works there until spring. This is the kind of seed sowing that has long been needed in the Navajo Reservation. —F. C. Patterson.



THE ONGOING SCRIPTURES

Released by American Bible Society, Bible House, New York City, N.Y.

WHEN the manuscript of the first complete New Testament in Navaho was handed to Dr. Eugene A. Nida of the American Bible Society's annual meeting in New York City it was a dramatic moment—for here, in embryo, was a book that would be published by the Bible Society, a book that would speak to thousands of American Indians giving them a pattern by which they could shape their lives. It will be one of many volumes the Bible Society will publish in a foreign language. The Society's translation work is under the guidance of Dr. Nida and a staff of competent and well-trained assistants. It reaches to all parts of the world.

Mrs. Karl Dalton, a Navaho Indian, flew on from Arizona, to deliver this precious manuscript. It has taken missionaries ten years to complete the translation. The difficult and complicated Navaho tongue had been reduced to written form earlier by other missionaries. This Testament will be widely used, not only among the older members of the tribe, but among the younger Navahos who still use their mother tongue.

A few days later a manuscript of another "first" New Testament was brought to the Bible Society. The missionary-translator, Newberry B. Cox, with his wife, members of the Central America Mission in Guatemala, had come to the States for a furlough bringing with them the bundle of typed pages of the New Testament that would be used by Conob Indians living in the northwestern part of Guatemala. To reach them, one must often travel on foot or horseback. A trusty jeep that pants its way up the hazardous hills also belongs to the mission. The life and customs of the Conob people are very primitive but God's Word was written for them, too.

The Gospel of John was published in Conob by the Bible Society in 1942. "I had to work from the ground up," said Mr. Newberry in describing his translation work 'Building a vocabulary, learning to recognize sounds different from those of English or Spanish, choosing the alphabet to include these sounds, filing each word, thus building a dictionary, and discovering the grammatical rules underlying the structure of the language." A fine Indian Christian, Mateo, helped the missionaries. After correcting the fourth chapter of St. John, Mateo reread it to himself. He looked up at Mr. Newberry and cried: "Now this we can understand. How good to have this in our own tongue."

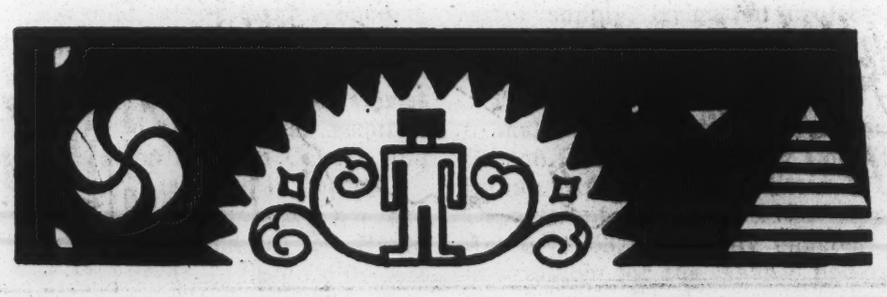
The Society is checking the manuscript and it will soon go to the printer; then follows the proofreading, and finally publication—another complete New Testament, the first to appear in this language.

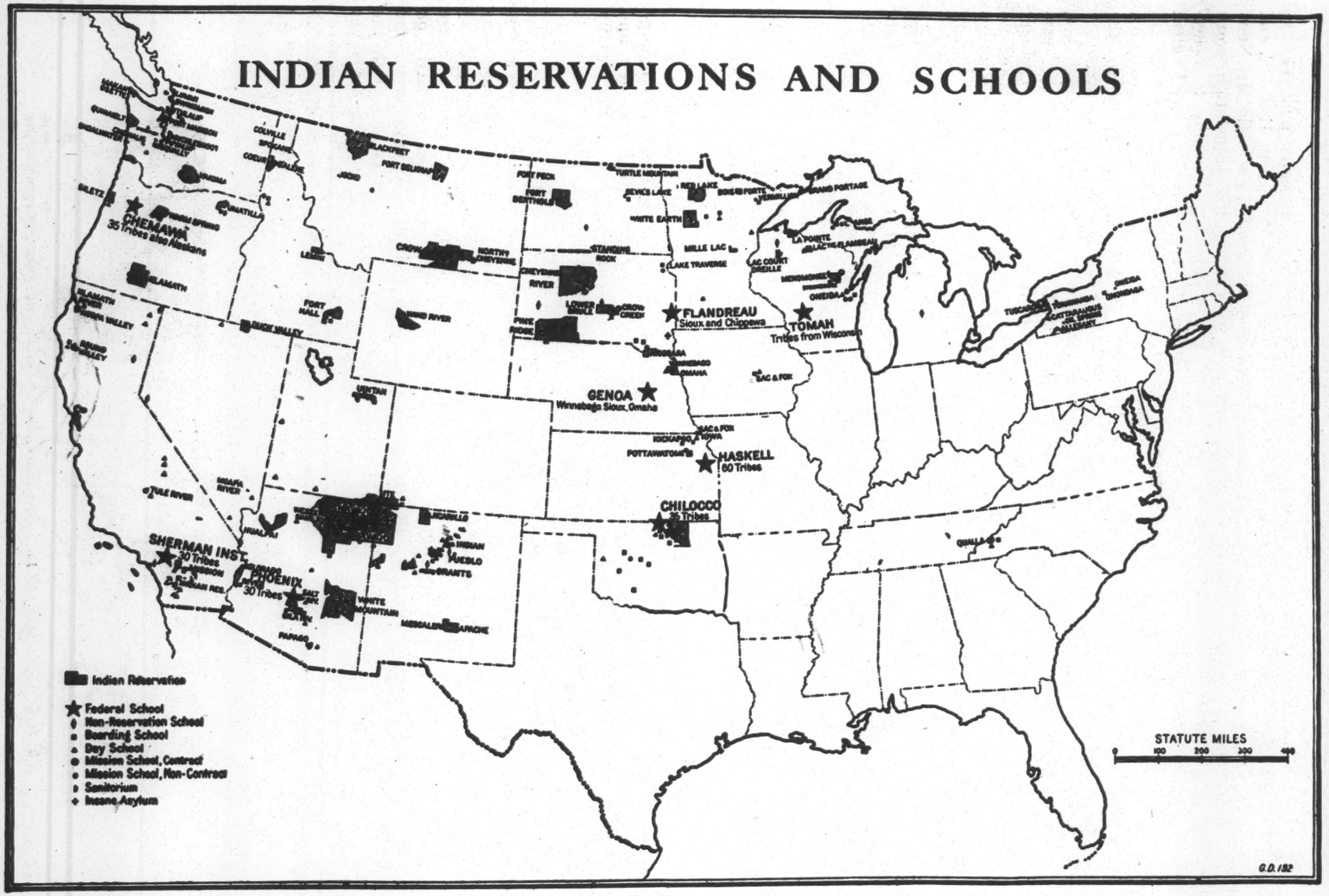
* * * * *

There has just come from the press still another New Testament. In this case it is not the first New Testament in the Language of the Bolivian Quechua people, but is a very thorough revision differing so much from the previous Testament as to be almost a new translation. The language is more idiomatic, the spelling is new and the type large enough to be read more easily by people who are only now learning to read.

There are about a million Indians in the Andean region of Bolivia who speak this form of Quechua. The Bible Society has devised a format that seems particularly helpful for the many new literates who are a product of the increased emphasis on literacy. The Indians' language is printed in larger type in a wide column with the Spanish text in smaller type at the inner side of the page, for Indians in most of Spanish America will eventually learn to read Spanish and in many cases are anxious to learn it.

Webster's New Collegiate Dictionary uses both "h" and "j" in spellings, "Navaho" and "Navajo" with the "h" spelling listed first. The American Bible Society uses this newer spelling, consequently both spellings are used in this "Indian Special" issue of the Magazine.—Editor

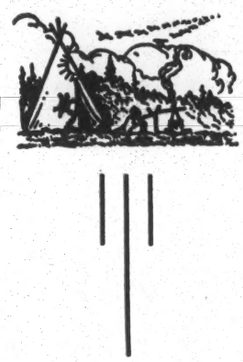



INDIAN RESERVATIONS AND SCHOOLS
CHEMAWA
35 Tribes also Alaskans
FLANDREAU
Sioux and Chippewa
TOMAH
Tribes from Wisconsin
GENOA
Winnebago Sioux, Omaha
HASKELL
60 Tribes
CHILOCCO
35 Tribes
SHERMAN INST.
30 Tribes
PHOENIX
30 Tribes
Indian Reservation
Federal School
Non-Reservation School
Boarding School
Day School
Mission School, Contract
Mission School, Non-Contract
Sanitorium
Insane Asylum
STATUTE MILES
0 100 200 300 400
G.D. 182

The Roads "Away Ahead"

By Mrs. Frederick E. Milligan, WGMS Indian Secretary

AN INDIAN VERSION OF THE TWENTY-THIRD PSALM



The Great Father above a Shepherd Chief is. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied.

Sometimes my heart is very weak and falls down but He lifts me up again and draws me into a good road. His Name is Wonderful.

Sometime, it may be very soon, it may be a long, long time, He will draw me into a valley. It is dark there, but I'll draw back not. I'll be afraid not for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip but afterwards He gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true. I lie not. These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Tepee and sit down with the Shepherd Chief forever.

Ganado News Bulletin

WITH the coming of Columbus, and the explorers and settlers who followed him, the white man came to the Americas. Let us consider only the white men who settled our continental United States of America; for, otherwise, the areas involved are too great, the problems too complicated, the statistics too elusive.

But suppose the whites who settled our country had not increased in numbers or power. Assume that their real wealth had dwindled; that their living conditions had worsened; and that their spiritual outlook was largely benighted. Then you would have a picture in true characterization of the American Indian. Thus, you might envisage the problem of the American Indian.

It is clear that the missionary alone can never solve this problem. The problem is political, educational, social, and economic, as well as religious. The United States government can help with some aspects of this terrible task, but only the Church of Christ can deal with its deep spiritual requirements. So, cooperation between Church and State, each in its own sphere, is needed.

Our United Presbyterian women are working in (among other places) the Navajo segment of the great Indian field. Let us see how the need for cooperation is here applicable. The Road Ahead depends on it. Spiritually, the task is wholly ours. But, is it not true also, that where the government has not acted in other essential lines, the Church, by educational help, by medical missions, by economic aid has a task to perform?

By the Act of April 19, 1950, a long-range rehabilitation program was approved for the Navajo and Hopi tribes. The Act authorized appropriation totaling $88,570,000 to be expended over a period of ten years. History has proved all too conclusively that there is a big difference between authorization and appropriation, between plans and accomplishments. By the Act of 1950, roads are to be paved along educational lines and hospital and health avenues. There is to be development of a domestic water supply, irrigation projects, soil and moisture conservation, and telephone and radio communication systems.

The Government is making a real effort to make the road ahead a good one. Mr. N. Barton Greenwood, Acting Commissioner of Indian Affairs, has written, "Under the Department of the Interior Appropriation Act of 1953, as finally enacted, $9,259,000 is available for the Navajo program during the current fiscal year as compared with

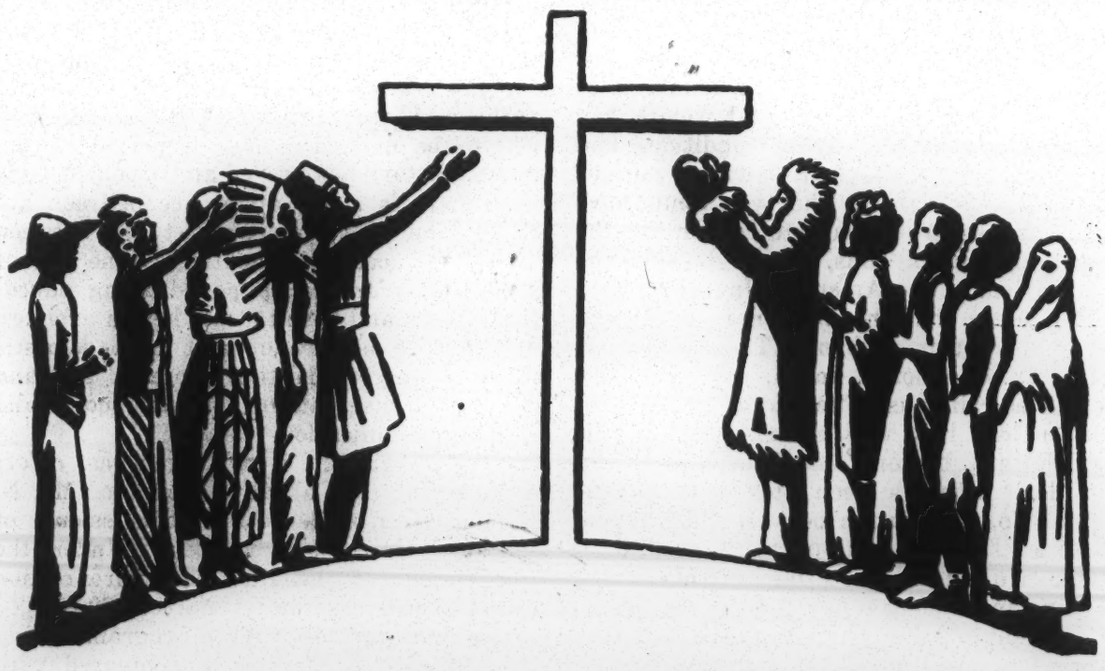
$6,675,100 for the preceding year and $8-645,520 in fiscal 1951. It is one of the goals of the road ahead of the United States Government to work toward a gradual withdrawal of Federal supervision over Indian affairs and an ever-widening assumption of responsibility by individual Indians and Indian organizations. As a part of this process, the Government is working with State and local agencies so that the responsibility of providing Indians with education, health, welfare, and other services will be transferred from the Federal government to the agencies which normally furnish such services to non-Indian citizens; the Government is working with the Indians themselves—as individuals or tribal organization—and encouraging them to assume an increasing responsibility for the management of their property which is now in Federal trusteeship. In doing this, the Government shall unceasingly seek the cooperation of Indian leaders and urge their participation in all negotiations with States, communities and Federal agencies. We should do this not only to educate them in the complex and practical realities of our political and economic systems but to insure the success of the withdrawal program itself."

It is well to remember in our consideration of the road ahead for the American Indian that one cannot successfully generalize about Indians. There are some who are extremely poor, and others well-to-do. Some have had some opportunity for education, others have not. What we wish to consider is the road ahead for the American Indian in the areas where the United Presbyterians are privileged to labor.

At Warm Springs, Simnasho, Tama, and Stilwell, the Indians have an opportunity to go to school. The English language is spoken and understood generally in these places. Medical help is near at hand. The effects of the government program have been felt in these places. Missions, too, have had a great part in paving the road but as we look ahead there are still many curves to be straightened that our vision may be clear to the end of the road. Perhaps the biggest curve and the one seemingly impossible to remove is superstition, the inability of the Indian to break away from ancient tribal customs. It is the Government's intention to withdraw as soon as possible but unless the Church is prepared with an up-to-the-minute program to preach the Gospel of Jesus Christ and win souls for Him, the road already built will soon deteriorate and it will be said of us, "too little and too late."

At our newest mission at Oljato, the road is in very bad condition. This mission is among the Navajo people and the general picture here is one of poverty and limited opportunity.

Health conditions are extremely bad. It is 100 miles to the nearest doctor over roads that are many times impassable. Although the Government is making an effort to help this tribe, there is no health program projected for this area. What a wonderful opportunity for our church to minister to these people! If only a health wagon could be available, with a public health nurse to



head it, to visit from hogan to hogan bringing the simplest treatment and administering necessary preventive measures where fifteen out of very one thousand die!

The need for education is acute. Eight out of every ten Navajos can neither speak, read nor write English, a direct result of our national failure to provide schools as promised in the treaty of 1868. Less than half their 28,000 children of school age are in school for lack of facilities. At Oljato, the responsibility of the United Presbyterian Church, there is no school. Nor is one projected for this area in the rehabilitation program. Do we not owe it to the children in our Mission area to offer them that opportunity? Is not a mission school an ideal way to teach the Word of God? Dr. Clarence G. Salisbury, the Sagebrush Surgeon of the Ganado Mission (Presbyterial) of Arizona testified before the U.S. Senate in March 29, 1948, in the following words, "If I were brought to the point where medical work would continue or our educational work would continue, as interested as I am in medical work, and surgery, I would say, 'Keep the School.' Most of the problems existing among the Navajo Indians, center around lack of education. I consider education basic to everything."

The Navajo Indians are worthy of our interest and concern. They are not a lazy people and will work at almost any kind of job if given a chance. Indian traders find Navajos, if they know their ability to pay, better credit risks than whites. There is no law by which a trader can compel a Navajo to pay a debt so long as he is on the Reservation. Navajos seldom take advantage of this; they pay if they can.

The Navajos have proved their ability to learn. During the second world war, they were greatly in demand for Communication Projects. The record shows that they served their country well. Now that they have helped us heal the broken countries of the world and see that justice is done, perhaps we can help to mend the broken promises made over the many years since we landed on the Red Man's shores.

The United Presbyterian Church has been granted three acres of land in Navajoland by the Tribal Council. They made this grant because they felt the Mission would be good for the people. The road stretched wide and long ahead of us. How far the road goes and how easy it will be to travel depends on the United Presbyterian Church. Let us as a Church agree among ourselves that this will be one road of the Red Man which will be straight, well built with Christ as its solid foundation, and at its end His Glorious Resting Place for all who choose to travel it.

SOME FACTS ABOUT THE NAVAJO INDIANS

The Navajo is the largest tribe of Indians in the United States.

Navajos do not belong to a dying tribe for it has increased six times in the last eighty years.

The post office that is farthest from the railroad in the United States—Kayenta, Arizona—is on the Navajo Reservation.

The Navajo language is one of the hardest for a matured white person to learn and harder yet to pronounce.

Navajo is a name given by the Spanish. The Navajo call themselves "Dineh" meaning "The People."

A Navajo does not wear his hat tilted forward, backward, or sideways. He wears it square on his head and uses both hands to put it there.

A deeply religious Navajo often goes outside of his hogan at sunrise to pray—especially after an evil dream.

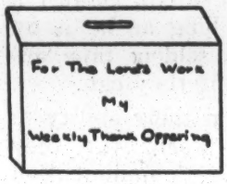
Navajos do not say goodbye. They do not thank you for favors received, but they are appreciated just the same.

A Navajo cradle-board has a squirrel's tail tied to it to protect the baby from falls. If a baby dies during cradle age the cradle-board is burned. The back of nearly all Navajo heads is flat, because of being carried on flat cradle-board when babies.

—*Know the Navajo, by Sandy Hassell*
(Available from U.P. Bookstore, 50¢)

"COME, YE THANKFUL PEOPLE, COME"

By Mrs. Russell K. Montgomery, WGMS Thank Offering Secretary



Come, ye thankful people, come,
Raise the song of harvest home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest home.

THE WGMS Thank Offering plays an important part in the maintenance and extension of Kingdom service at home and abroad. In the early years of the T.O., special Thank Offerings were included, namely: Senior Life Memberships of $25.00 each, the first of which was received in 1886; in 1904 the Junior Life Memberships of $10.00 each; and in 1917 the Life Directorships of $300.00 each. In 1947 a Memorial Fund was established, a gift of $100.00 or more given in memory of a loved one.

The first Thank Offering amounted to $5,919.20. It aided in building the Sialkot Hospital in India, a parsonage in Omaha, Nebraska, and a Boys' Home at Knoxville, Tennessee. The 1952 Thank Offering amounted to $274,552.00. The total contributed in the 64 years of Thank Offering history amounts to $6,735,719.00.

Regular Thank Offerings and Memorial Gifts of $100.00

Used to supplement the regular giving to missions.
Disbursed to each field of work according to need.
The 1952 Regular Thank Offering has given substantial assistance to the following departments of WGMS work: Foreign, American, Benevolence, Literature, Temperance and Reform, Missionary Magazine and Junior Missionary Magazine.
See annual Thank Offering Report, June, 1953, *Missionary Magazine*, p. 658.

Special Thank Offerings

Life Directorships—$300.00 each.
Senior Life Memberships—$25.00 each.
Junior Life Memberships—$10.00 each.
Used to furnish: new schools, churches, hospitals, new equipment and repairs, scholarships, Seminary grant to Department of Christian Education, gifts for repairs to rural Church parsonages.
The 1952 Special Thank Offering has been placed in Special Funds and will be used for building and repair of mission buildings, etc., as deemed advisable by Board.

During the last year, from Senior Life Membership Fund, the Maji Clinic, Ghimeera Missionary Residence, Addis Ababa Missionary Residence and Addis Ababa Chapel-Class Rooms in Ethiopia and the Parsonage at Frenchburg, Ky., were built; from the Junior Life Membership Fund, the Mission Home at Westland, Pa.

Accomplishments from Senior Life Membership Fund

Helped build Tanta Girls' Boarding School, Egypt.
Helped with Tanta Hospital, Egypt.
Sialkot Hospital, Pakistan.
Mission building, Gereif, North Sudan.
Missionary residence, Omdurman, North Sudan.
Helped establish work at Atbara, North Sudan.
Mission house, Doleib Hill, South Sudan.
Repair of rural parsonages at home.
Grant to Pension Fund for retired missionaries.
Buildings at Ezel and Frenchburg.
Buildings and teacher's cottage at Camden, Ala.
Cherokee Chapel, Stilwell, Okla.
Rebuilding Tanta Hospital, Egypt.
Maji Clinic, Ethiopia.
Parsonage, Frenchburg, Kentucky.
Scholarships to U.P. Colleges.
Annual grant to Seminary, Department of Christian Education.

Accomplishments from Junior Life Membership Fund

Helped build Tanta Girls' Boarding School, Egypt.
Helped with Tanta Hospital, Egypt.
School bus for Atbara, North Sudan.
Endowment Fund for Junior Missionary Magazine.
Endowment of child's bed, Jhelum Hospital, Pakistan.
Endowment of children's beds, Sialkot Hospital, Pakistan.
Endowment of child's bed, Jubilee Hospital, Henderson, N. C.
X-ray Machine for Tanta Hospital, Egypt.
Equip and maintain kindergarten, Mary Clokey Porter School, Tanta, Egypt.
School at Ezel, Kentucky.
"Junior Hall," Khartoum, North Sudan.
American Indian Church, Warm Springs, Oregon.
Parsonage, Westland, Pa.

Accomplishments from Life Directorship Fund

Church at Frenchburg, Kentucky.

"SINGING HEARTS"

THE Thank Offering pageant, *Singing Hearts*, adapted from the pageant compiled by Mrs. C. T. Siviter, Sixth U.P. Church, Pittsburgh, Pa., was presented at the 1953 WGMS Convention at Des Moines, Iowa. This pageant reveals in an interesting and colorful manner what the WGMS Thank Offerings have accomplished throughout the years, and provides an effective program for your Special Thank Offering Service. Extra copies of *Singing Hearts* at ten cents a copy may be obtained from the Thank Offering Department, 905 Publication Bldg., Pittsburgh 22, Pa.

CHARACTERS: Herald, Little Girl, Mother, Egyptian Woman, Sudanese Woman, Ethiopian Woman, Indian Woman, American Woman.

COSTUMES:

Herald—white dress
Little Girl—light afternoon dress
Mother—light afternoon dress
Egyptian Woman—native costume
Sudanese Woman—native costume
Ethiopian Woman—native costume
Indian Woman—native costume
American Woman—light tailored suit

ARRANGEMENTS: *This pageant may be given without any scenery. The only properties needed are one large chair and a few smaller chairs.*

PAGEANT

ORGAN: *Play as introduction, "Hallelujah, Hallelujah" (No. 16 SCW)*

HERALD:

"Make a joyful noise unto God, all ye lands:
Sing forth the honour of his name: make his praise glorious.
Say unto God, How wonderful art thou in thy works! . . .
All the earth shall worship thee, and shall sing unto thee;
They shall sing to thy name."

In this Psalm of praise to God, we sense, welling up in the heart of the Psalmist, an overwhelming spirit of joy, gladness and adoration. For through the greatness of God's power, all the earth shall worship him and shall sing unto him.

The Thank Offering of the Women's General Missionary Society bespeaks not only the reality of our faith in God and of our kindly spirit of unselfishness toward others, but also the measure of our joy, happiness, love and devotion for our Lord. The Thank Offering is a Love Gift, an expression of our gratitude to God. It is not a part of our regular contributions. Rather, the Thank Offering is a Thank You gift to God given from loving, joyful and singing hearts—a gift that is over and above that which rightfully belongs to the Lord. May this spirit of joyful giving be an actual outpouring of our "Singing Hearts." (*Herald exits right. Mother and Little Girl enter left, both sitting in large chair.*)

LITTLE GIRL: (*Shaking Thank Offering Box*) Hear it Mother? My Thank Offering Box is 'most filled! How did the Thank Offering start? It is such a beautiful idea!

MOTHER: That's a very happy way to speak of it, Dear. Indeed it was *a beautiful idea* that came into the mind and heart of a dear white-haired lady in Springfield, Ohio! She was a minister's wife and her name was Mrs. Eliza Clokey. She was an invalid and could not be in all the religious activities. But one day, way back in 1888 she suddenly thought of the Thank Offering plan of presenting, annually, a Thank You gift to God—a gift over and above that which belongs to Him. When this plan was presented to all the Missionary Societies through the Women's Board, the whole church took up the plan and have continued it every year.

The little Thank Offering Boxes, like the one you have, were used shortly after 1888. Putting something in the little box every time one has a particular reason to be thankful for God's goodness, makes one more conscious of God's loving care and makes life happier. Everybody loved the idea and the offerings increased so much that in six years we had to have a General Thank Offering Secretary to promote this new plan.

The Thank Offering is divided into the regular Thank Offering and the Special Thank Offering. The regular Thank Offerings, collected in these little boxes and Thank Offering envelopes, together with the Memorial Gifts, are used to supplement the regular departments of WGMS work. The special Thank Offerings made up of Junior Life Memberships of $10.00 each and Senior Life Memberships of

$25.00 each and Life Directorships of $300.00 each are reserved for special projects, such as, building and repairing schools, churches and hospitals. The women of the Church in our foreign lands also give their Thank Offering which is used over there along with what we send.

The first Thank Offering in 1888 was $5,919.20. Last year the Thank Offering amounted to $274,552.00 Can you imagine that in 65 years the total Thank Offerings have amounted to over $6,500,000.00? No wonder our hearts are singing when we stop to consider how much wider are the horizons of Kingdom service which these offerings have made possible through the years.

LITTLE GIRL: Thank you, Mother, for that lovely story! But where does all the money go?

MOTHER: On the first of each year, around the middle of January, the regular Thank Offerings and Memorial Gifts are distributed in proportion to the needs of our work in Foreign Missions: in India, in North and South Sudan, Egypt, and Ethiopia; and also distributed to the needs of our work in our own country among the American Missions: to the Mountain people, the Negroes, and the American Indian. The special Thank Offerings, however, are used for special projects; to provide schools, churches, and hospitals, new equipment and repairs, a scholarship to each of our United Presbyterian colleges, a Seminary grant to the Department of Christian Education, and gifts for repairs to rural church parsonages.

LITTLE GIRL: (*Having listened attentively*) Just think, Mother, some of this money (*shakes box*) will go to our foreign fields, some to the poor mountain people and colored folks. Dear me, I hope there will be a little left for the American Indian. When I am grown up I'd like to visit all those places.

MOTHER: Perhaps some time you can go to see for yourself, but today I have invited some ladies from different parts of the world to visit us. Look, here is our first guest!

EGYPTIAN WOMAN: (*Enters from right, dressed in native costume*) I come from Egypt, the mysterious country! How its ancient civilization with the Sphinx and the Pyramids still baffles the world! Egypt upon whom God visited His wrath ere she would release His chosen people! Egypt that sheltered the infant Saviour! Egypt that once was Christian! How sadly have we fallen into sin. But the Church of America has sent forth faithful and devoted missionaries to our shores.

Today the ancient Nile bears the *Ibis*, a missionary boat, carrying the life-giving Gospel and the healing touch of the Great Physician to many villages along its banks. In years gone by the Junior and Senior Life Memberships helped to build the Girls' Boarding School at Tanta, Egypt, as well as Tanta Hospital. In 1950 your Senior Life Memberships again furnished a large sum to build the new hospital at Tanta. Is it any wonder that the hearts of the Egyptian women are singing? (*Sits.*)

SUDANESE WOMAN: (*Enters from right, dressed in native costume*) Light has come even into the Sudan in recent years since the Church of America has sent its workers. Your devoted missionaries have labored faithfully both in North and South Sudan and are being used mightily by God to further His cause. In the Sudan, your Thank Offerings have built the Junior Hall at Khartoum, missionary houses at Gereif and Omdurman and Doleib Hill; also helped to establish mission work at Atbara. Would that you ladies could see the happiness that your gifts bring to the very heart of Africa, which is literally steeped in ignorance and sin. A new day dawns for the Sudan—and Christ shall reign! Thank you for helping our hearts to sing. (*Sits.*)

ETHIOPIAN WOMAN: (*Enters from right, in native costume*) Ethiopia, too, has received gifts from your Thank Offering. As Philip was sent by the Master to bring the Gospel to the Ethiopian Prince, in that same loving Christian spirit, your Thank Offerings have been sent to provide a bungalow with a thatched roof for a missionary who also has been called of God to bring that same Gospel message to the Ethiopians. Our land, Ethiopia, has allowed itself to sink in degradation and ignorance but once more the Church (*which is you*) is bringing to us the light. Your Thank Offerings are also providing for us a much-needed Clinic at Maji, Ethiopia. By ministering to the sick and afflicted, medical missionaries have a chance to minister to sin-sick souls. Christ is welcome in Ethiopia. With singing hearts we too are grateful. (*Sits.*)

INDIAN WOMAN: (*Enters from right in native costume*) I am a Bible woman of India. India with all her ancient pride, wealth and culture! With the lovely Vale of Kashmir and the beautiful Taj Mahal!

India with all its prejudices and poverty! India, practically enslaved by false religions. There in the Punjab, pitiful victims of a caste society huddle together in crowded villages. No hope was theirs until the missionaries brought the knowledge of the Saviour.

In an effort to help relieve suffering and misery in India and Pakistan, a large Thank Offering grant was given by you to two of our cities, Sialkot and Jhelum, for hospitals. It is your schools, churches and hospitals that are laying the foundation for a new India where joy and purity shall take the place of despair and filth. Oh! that the women of your missionary societies could see the singing hearts that are ours when we receive our portion of your Love Gift.

AMERICAN WOMAN: (*Enters from left*) And now, America! This wondrous land that God has set as a beacon light on a high hill to brighten and bring light to the far corners of the world! Besides this great challenge to worthy service across the seas there is as great a challenge to Christian service at home. As we travel down through the southern mountains, we find many mountain people living in their primitive mountain homes, cut off from schools, churches and hospitals. These folks need the help of the Church.

From Junior and Senior Life Memberships of the Thank Offering, elementary schools have been built at both Frenchburg and Ezel, Kentucky. How eager these children are to learn. Often they walk for miles from their barren homes to school. Your generous Thank-You Gifts have recently provided a parsonage for Frenchburg. The Church at Frenchburg was the very first project from the Life Directorship Fund. The Negroes also, have been given the opportunity for education and for more useful lives through the schools, churches and special Christian training which the Thank Offerings have provided. It is with real joy that we see many of the colored men and women who have been trained in our schools, taking their places so ably as teachers and ministers to their own people. We rejoice in their wonderful Christian influence. Also the Junior Life Memberships have made possible the endowment of a child's bed at Jubilee Hospital, Henderson, N. C., a hospital which meets a great need in that large colored area. How grateful the Negro people are for the many tokens of love that have come their way.

But there is still another proud people to whom America owes a great obligation, the American Indian, the original inhabitant of this bountiful land. Due to a larger grant from the regular Thank Offerings, the new work among our Navajo friends was established. The little Chapel for the Cherokee Indians near Stilwell, Oklahoma, was originally built from Life Memberships. Recently from Junior Life Memberships, $31,000 was given to build a new church for the Indians at Warm Springs, Oregon. Part of our Thank Offering always goes to give our red brothers a fair chance.

The Life Membership and Directorship Gifts, as you note, have provided for us special projects in the furthering of the work in the various fields; but, we are not unmindful, too, of the great blessings that the regular Thank Offerings provide, that is, helping with the maintenance and general expenses of all our work and workers. We each one have reason to be truly thankful for the many blessings received daily.

MOTHER: (*Mother and Little Girl stand in center of group*) My child, from the very beginning of our United Presbyterian Church, this unselfish love for others has been shown in the same manner as you have witnessed here today. The task of carrying the story of God's great love to all these people at home and abroad is a tremendous responsibility as well as a wonderful challenge to the women and children of our Church. You realize, now, that the Thank Offering is world-wide in scope, reaching to Egypt, India, Sudan, and Ethiopia as well as to many parts of America. The Thank Offering provides almost one-third of this great work carried on by the Women's General Missionary Society. (*All rise and join hands—Mother and Little Girl in center.*)

Let us join hands with all our Christian friends who have come to visit us today and let us unite our hearts together in thanks to God. (*All heads bowed*) "We Thank Thee, O God, for the Thank Offering; for this means used by Thee to do a larger work for the expansion of Thy Kingdom. We thank Thee for this provision for building schools for the illiterate, hospitals for the sick and churches for those at home and abroad who are in utter darkness. We thank Thee for those who hear and accept the Truth; whose hearts now are truly singing for joy. May the Thank Offerings, throughout the

years, Oh God, continue to be a joyous and unselfish expression of our love and gratitude to Thee and may our daily Thank You Gifts be, at all times, a glorious outpouring of our "Singing Hearts."

In Christ's name we ask it. Amen.

ORGAN: *Play softly "The Lord's Prayer," No. 168, SCW, until the characters go off platform, on right. Mother and Little Girl last to leave on left.*

Young girls in Pakistan get clay pots to collect Thank Offering money

Program Suggestions

Many groups, including Boy Scouts, Girl Scouts, classes in school and elite Clubs have interesting programs on the Indians. Indian lore, history, and customs likely dominate the content of most of these programs, as they feature the picturesque, feather-wearing Indians of the past, glamorizing them in picture-book fashion. United States histories have too often presented Indians as only war-like and savage aborigines, and the comic books and radio serials do little to lessen that impression among children.

Although some of the so-called "picturesque" does remain, we believe that Indians today want to be thought of as "just people." Our study at this time should lead us to see the Indians of our U.P. Missions as they are now. Some are good, some are bad; some are worthy, some unworthy; some make good use of the educational, cultural and religious opportunities offered to them, some have been disappointments to those who have tried to be Christ-like friends.

Four topics for October study are listed in the *Program Calendar*, three of which are designed to help us understand our Indian missions :

1. *We Follow Our Indian Trails*—articles by mission workers, pp. 5-17. Locate our missions on the map, p. 18.
2. *The Birch Bark Talks*—translation of the Bible into Indian languages, p. 16.
3. *The Roads "Away Ahead"*—as viewed by our WGMS Indian Secretary, p. 19.
4. *Come, Ye Thankful People, Come*—timely facts and a pageant for the Ingathering of the Thank Offering.

If you wish even more material to read—send to the U.P. Bookstore, 209 Ninth St., for a booklet entitled *Know the Navajo*, 50¢. In its third printing since 1949. Recommended by Mrs. Milligan, WGMS Indian Sec'y.

If you wish to make posters—order (also from the Bookstore) Set No. 700, "American Indian Picture Posters in Panel Form to Build Up," 65¢.

If you wish to display authentic Navajo-made Dolls—write to Mrs. Dorothy Vann, Cross Canyon Trading Post, St. Michaels, Arizona. Mrs. Vann of the Trading Post says that she is trying to help her isolated Indian neighbors to earn necessary money for food and necessary supplies. "They are trying to make these dolls as nearly perfect as they can." Prices are as follows: $1.50 for large doll (about 12" tall); $1.25 for the 10" size; $1.00 for the 8" size; 50¢ for a papoose on boards (about 6") and $1.00 for small looms with partly woven Navajo rugs started on them. (Dolls of each size may be dressed as men or as women.) Send money with order. Postage of 30¢ must be included with the order.

If you wish Visual Aids—write to Audio-Visual Dept., 209 Ninth St., Pittsburgh 22, Pa. Available are slides sets on Navajo Indians; Navajo Indians in Arizona; Simnasho, Oregon, Indian Mission; Tama, Iowa, Indian Mission; Warm Springs, Oregon, Indian Mission; Cherokee Indians. $1.00 rental for each, plus postage.

My Most Unforgettable Character

By Miss Ida B. Whiteside, Greenwich, New York, Retired from Egypt

THE ELECT LADY OF LUXOR

OUR "Elect Lady" (her name means just that) is a teacher in the Girls' Boarding School in Luxor, Egypt. She graduated there in 1912. When I first met her she was teaching in Assiut.

My predecessor at Luxor advised me whenever I needed a new teacher to call on the Elect Lady. So, a few years later I did just that and she came to us. Her mother had died earlier. Her father was a lone wanderer, mostly in the Delta. Her brother was mail carrier in Kena nearby. She was always faithful and a very good teacher. She made the lesson so clear and plain that the slowest pupil in the class was able to understand. She taught mostly the Arabic language, studying and preparing herself for more advanced classes year by year, until eventually she was handling the high school classes, a most unusual situation in Egypt. Since Arabic is the language of the Koran and of the angels it is considered too difficult to be taught by anyone except a man and a Muslim, one who has spent years in the study of its intricacies and possibilities in the way of vocabulary and gracious expression. In spite of this restriction one of the chief and best inspectors of the Egyptian educational department heard our Lady teach and gave her the qualifying certificate, now almost a must for any teacher in Egypt. I have heard of one other woman who is school inspector of the Arabic language, but I know of no other with the certificate held by our Lady.

But while we appreciate her teaching ability, her chief value to the school is her Christian character and influence among both teachers and pupils. It is for what she herself *is*, as much as for what she does that we want her with us. Of late years she has been far from well, and her eyes have kept her from doing close work like correcting the many papers, compositions and exercises called for in the teaching of any language. So she has taught other subjects, largely Bible, cared for the library, and relieved the heads of the school of some of the detailed administrative work.

She is doing full time work, but even if she were unable for that, her very presence would be a blessing in the school.

When her niece was ready for high school work our Lady sought scholarship aid for her at Luxor, and herself provided the necessary books, clothing, etc., so she could be in the school. About that time her brother died. He had never received a large salary, could just about provide for the home needs of his family, but nothing more.

So now our Lady undertook their care. Also, the father, as the disabilities of age overtook him, was dependent on her. Our Lady, herself, had only a small salary, not really sufficient for a family of six. She rented a small apartment in Luxor for all of them and her sister-in-law cared for the home. The niece and usually the Lady herself lived in the school. She helped the older nephew through Assiut College and he would soon have done his share to meet expenses, but an infected finger cost his life the summer after graduation. The second boy was just finishing

---

Miss Whiteside spent her early years in Buskirk and in South Cambridge, villages north of Albany, New York. Graduate of Cambridge High School, with a B.A. and M.A. degrees from Vassar where she majored in Science and Astronomy. From 1907-1909 she served as assistant in Astronomy at Wellesley.

In the summer of 1908 while attending a student conference at Silver Bay she felt led very definitely that God wished her to become a missionary. This decision was the climax of her life-long interest in missions. In 1909 she went to the Boys' College at Assiut as a short-termer. After three years she became a career missionary and for thirty-two years she was a part of the management of the Dr. Carrie M. Buchanan Girls' Boarding School at Luxor. In 1946 she transferred to an easier post in the Girls' School at Beni Suef. Since 1949 she has been living with her brother and wife in Greenwich, New York.

his course in a Trades School when he too, died, and our Lady became the only stay of the niece and her mother. The niece, a valued teacher for some years in our school, married. She now has her own home and family of three children away from Luxor. Our Lady and the mother continue their home in Luxor.

The Lady knows and loves her own people, and she is wise. So her advice has proved invaluable to us who have managed the school. In making our plans, choosing new teachers, handling problem pupils and problem parents, she has been the one to whom we turned. Many times when difficulties arose she has volunteered to call in the village and straighten things out. Our teachers were a fine group, but any dozen individuals shut up as closely as they were in a small group and with few outside interests, are bound to get edgy at times, rub on each other's nerves, and start cliques and quarrels. I never knew our Lady to be involved in any of them, and they all trusted her and sought her advice and sympathy.

She was always interested in our village preaching and often went out when scarcely able physically for the task. About a dozen of us would go out on Sunday morning, two by two, a teacher and an older girl. We would take our Lady and her companion along with another pair, to houses in Karnak village and then go back for a second load in the car. We took them farther out to Zinia. The Lady would finish her visit and talk at the first house and walk about a mile south to teach another group. At this second place twelve men and their families lived in what was practically one sprawling house, all one family connection. Of course there were quarrels and our Lady made peace between them innumerable times.

I shall never forget one incident at the school. A new teacher had come to live with us, a very attractive girl with a nice disposition and an apparent interest in our religious work. Everyone liked her. Before the year was over a series of thefts in the school worried us. Money and jewelry were stolen from the teachers, even when securely locked in their bureau drawers. Of course we suspected the servants or a pupil but we got nowhere in our detective work. Finally the Lady came to me in real sorrow to tell me they had proof that it was the new teacher. Every time anything was taken this girl would rush to her bureau and discover that she too, had lost a like amount. Mostly she stole from the Elect Lady, for whom she professed great admiration. The last time it was a gold bracelet and fifty dollars, an amount she could ill afford to lose. As usual, the thief said she had lost a bracelet of identical pattern and brought the mate to show them. By her own knowledge of the bracelet our Lady was sure it was the one stolen from her. Also the teacher had told them how much of her salary she had sent home, and they knew what she had spent for dresses, etc. Added up, it all amounted to a good bit more than the salary she had received. We confronted her with the evidence and she confessed to the bracelet and as much of the money as we could prove, but no more. She never acknowledged the last fifty dollars.

All through the affair our Lady was far more sorry for the thief than about her own loss. She came to me almost in tears before a Communion Service at the time. She said, "I don't care so much about the money. If it is gone, it is gone. That is all. But she! She plans to take the Communion although she still has that unconfessed sin on her conscience. How can she take Communion? She shouldn't do so. Pray that she may confess." She never did, and not long after other untruths made it necessary to send her home. Even after that our Lady corresponded with her, mourned over her spiritual state, and prayed for her return to the Lord.

Our Elect Lady well deserves her name, and my friendship with her has been and is one of the most heart-warming experiences of my life.

This He Believed

By Mrs. Lillian Oyler, Boston-McKeesport, Pa., formerly Missionary to the South Sudan

"Did he really spit on him? O Big Man White Ox, did he truly return his spittle upon him? How could the father do this for his son after all the things which were given to him had been lost? I do beg of you to tell me the feet of the talk once more."

It was Ding, alias Nya-deiwul, alias Shol, alias Fa-gahn who was speaking, and the four questions were addressed to Jalduong Nyilek, or Big Man White Ox, a missionary many of the Shulla tribe had come to know and respect, therefore he was given the name of one of their prize oxen. A white ox, at the time, was a precious possession, and was much sought for by any young swain who was trying to make a favorable impression upon his prospective father-in-law.

Being a son of the Shullas the young man who proposed these four questions had had his name changed a number of times since his birth, and each change in name meant that something important had happened in his life. His latest name was Fa-gahn, or Without Respect, indicating that his standing in the village had been lowered because he had been found wanting in the estimation of the people.

Fa-gahn was the herdsman of the mission cattle for several years, and because he had been faithful in caring for them he was later promoted to being foreman of the group who weeded the garden, or unloaded freight from passing river steamers, or built native-style houses in the workmen's compound. In short, to them was assigned any task which had to be performed outside the homes of the missionaries at Doleib Hill, and it was Fa-gahn who had to make sure that they did not shirk on he job at hand.

True to the customs of his ancestors Fa-gahn did not disclose "the feet of the talk in his throat" until he and Jalduong Nyilek had first talked about many other subjects as they sat in the cattle barn belonging to the village south of the mission station. So it was that an hour or more passed before the missionary ascertained why his friend had begged him to tell the story of the prodigal son once more. To him it was beyond belief that any father would be willing to forgive his hyena, or son, after all that was given to him, or his inheritance had been squandered. He was positive that few, if any, Shulla fathers would return their spittle upon, or forgive, any son whose insides were so black, or evil, that he wasted that which had been entrusted to him.

In Shulla land to spit *toward* a snake or an enemy is a sign of disgust, or scorn, but anyone who spits *upon* the head or the body of a man, woman, or child thereby declares a blessing will descend upon the individual. This was the point of the story which bothered Fa-gahn, therefore he had gone to Jalduong Nyilek for help.

Slowly and patiently the story of the erring son was explained to Fa-gahn that day as native and foreigner squatted on the earthen floor of the cattle barn, but this was not the first time Fa-gahn had heard the story because more than a year had passed since the first telling, and it had been retold by Jalduong Nyilek whenever Fa-gahn had requested it. Not only to Fa-gahn, but to many of the Shulla people the story of the prodigal son was, and probably still is, one of the favorite Bible stories.

Recalling how often Fa-gahn had requested this story Jalduong Nyilek

Mrs. Oyler has written a splendid story, "putting into written form some of the Shulla idioms and expressions." She says the story is true except that a few native names were changed, and "Jaldwong Nyilek" was Dr. Oyler. "The story of Ding's conversion was thrilling and the events I have tried to tell are in chronological order." Her expressed hope is that "this story will help to stimulate interest in soul-winning whether it be here at home or in foreign lands." Mrs. Oyler has had stories accepted by our leading magazines, hence we are honored by this stewardship of her talent.

asked on this particular afternoon, "Fa-gahn, my friend, do you not understand that God is like the father who was willing to return his spittle upon his child even though he did not deserve it? The Paper of God (the Bible) tells us that He will spit upon us again and again, no matter how often we do that which is black in His eyes, and no matter how black our insides are with sin, if we ask Him to do this for us. If we truly believe in His talk, and put it deep within us, He will hear what we say. Will you put this talk in your insides? Will you beg the great God to help you to understand it, and to live by it?

Came a long, long silence—not once did Fa-gahn glance toward his missionary friend. Again Jalduong Nyilek waited until Fa-gahn was ready to speak.

Haltingly at first, and then with more and more confidence Fa-gahn said to his friend, "My insides tell me that the words of your throat are true. But how can I ask the great God to forgive me, and to return His spittle upon me when I remember the moons which have passed?

"Has no one told you that I was a witch doctor, and that I cured burns by spitting upon them? Many times I refused to spit upon the skin of one who had been burned by fire because the sheep or the goat which had been brought was puny. Not until a big sheep or goat was brought did I spit upon the burned place.

"In the year which has died (last year) you told me the story of the evil son. I had never heard this talk before that day. My insides became red (angry) when I heard your talk. I did not want to believe what you said because the talk was so hot, but your words would not leave my head. Truly the words of God condemned me.

"This morning I met my cousin, Obunya, returning from a visit to Kal Bum (Malakal, the military post fifteen miles from Doleib Hill). He went there to pay his tax, and his insides were black (he was feeling low) because the government had taken five baskets of grain as his tax for this year.

"Obunya (a name commonly given to anyone who is not of pure Shulla stock) was tired, and so we sat under a big tree and talked while I watched the workmen who were making mud bricks. I told him the people were laughing because the one who had cured burns by spitting upon them was about to become a son of the foreigners who know the talk of God (i.e. a believer).

"Obunya said I must not fear such talk because the feet of it would soon be lost. (The criticism about his witchcraft would die, or disappear.) He also said he knew many were calling me 'Fa-gahn' because they think my back is turned upon the people of my tribe.

"He told me the story of the forgiving father just as you have done this afternoon. The feet of his talk was the same as the feet of your talk.

"He asked me if I believed what he said, and my insides told me to agree to his talk."

Hearing the voice of an angry woman who seemed to be cursing a child Fa-gahn exclaimed, "Ah, Obunya's wife is coming. Let us leave the village at once. She will surely curse me if she sees me because she has the tongue of a wasp. She is angry with me because she knows I have been listening to the words of God. Let us flee, and tomorrow we will find the feet of our talk once more." (They would resume their discussion the next day.)

True to his word Fa-gahn showed up at Jalduong Nyilek's home the next morning shortly after sunrise. He and a friend had been fishing during the night, not with net, nor with hooks and lines, but with their spears. Each had caught some fine Nile perch, and according to the custom of their tribe they exchanged the fish each had caught.

One of these, weighing ten or elev-

en pounds, Fa-gahn had brought to his missionary friend, saying, "I went fishing with a friend, but all we got were some fish which are so small our eyes can scarcely see them. Will you take this one, the smallest of the lot, and ask your kitchen boy to cook it for you?"

Coaxing Fa-gahn to come into the screened-in veranda Jalduong Nyilek thanked him saying, "Your words are sweet, my son. Come into my house and sit on the earth until your feet stop talking. Perhaps we can finish the talk of yesterday while you are resting." (Fa-gahn said his feet ached.)

After the customary moments of silence Fa-gahn said, "Truly my head is puzzled, Jalduong Nyilek, so my feet brought me to your house before I go to my village.

"After we left the cow barn yesterday I went to Obunya's house as soon as I saw his wife, she who has a hot tongue, go to the river with some women to fetch some water.

"Obunya was not at home, but I met him in the path leading to his grain field. He said he was hungry, and so I asked him why he did not suck the two eggs he was carrying.

"You live among us, and you know that the sons of the Shullas do not eat eggs lest their teeth will drop out, but I told Obunya those who believe in the talk of God surely have nothing to fear, and when hunger overtakes them why should they not eat that which is in their hands?

"Have you, O Jalduong Nyilek, not told me many times the great God takes care of his children? And isn't it the same talk we have heard many times in the house of God?

"Obunya agreed with my talk. He said he was truly hungry. He also said he was not afraid to eat the eggs, but if he ate them he would not have anything to give to God when he goes to church tomorrow.

"The man in the story was willing to spit upon his son, and forgive him. And Obunya goes without food, yet he says the only two eggs he has are for the great God, and he asked me to keep them for him so that his wife will not find them. Such talk, Jalduong Nyilek, is not a thing of the earth." (That is, beyond comprehension, or wonderful.)

"There is much talk in the paper of God," Fa-gahn was told by his missionary friend, "The feet of which we can understand, and there is much we will not understand until we reach his village (heaven).

"Truly, those who believe must be willing to give of their best to God, just as Obunya is giving his eggs tomorrow. They will also be willing to forgive those who do them wrong. And they have nothing to fear here on earth.

"For you, my son, the feet of all this talk is, 'Do you believe in God, and do you believe that Jesus came to this earth to die for your wrong doing? Can you believe that He alone has risen from among the dead and is now in the village of God waiting for us?' "

"Truly my insides agree. This I believe, that Jesus did this for me many moons ago, and even before my mother said she had a son there was a place for me in the village of God. Such talk, Jalduong, is sweet, and my head will not forget what you and Obunya have said," was Fa-gahn's answer.

What happened many months later? Fa-gahn was baptized by his missionary friend. Slowly, but truly, he developed into a humble Christian worker, patient with struggling seekers for the truth, untiring in his efforts to teach others how to find the path leading to the village of God.

A fantastic, impossible story, you say? Ah no, you have just read a simple unvarnished account of the vital effect the story of the prodigal son and the giving of two eggs as an offering had in leading a young man in Shulla land to believe that God forgives freely and fully each one who comes to Him.

Worship Services at

God's Word Is To Us . . .

I. A DEVOURING FLAME

Bible Reading—Jeremiah 5:14

By Mrs. W. J. Tait, Dearborn, Michigan

Many of us knew of the late Jack Miner as a Canadian naturalist. It is known that God was the center of his life as he said, "No life is complete without God. No man starts living until he starts believing."

Jack Miner used to band ducks and send them all over the world in order to study their migration routes. One day, he decided to put a verse of Scripture on one side of each band. What he really did, to use his own words, "I took God into partnership with me." Little did I know that the Eskimos and Indians of the Far North and Arctic Circle would find the ducks and bring them to their missionary friends in order to hear and understand the word of God.

"A bird of the air shall carry the voice." The word of God shall be brought to us in the form of different symbols.

God's word is a devouring flame. As we think of what the word fire means, we are conscious that it burns up much that is good, but it also burns out some things that are not good. Our own lives, as found in Psalm 66:10, "For thou, O God, hast proved us: thou hast tried us, as silver is tried," are tried and tested. The impurities of our lives should be burned out leaving only that which is pure. We must pray that the word of God will serve as a devouring flame to burn out the unworthy, the impure, thus leaving a life that is more usable, because it is pure.

What is the power of fire? Many of you have just recently read in the *Reader's Digest* of the golf enthusiast playing in a tournament. He had been playing par golf throughout the tournament, and on his last hole the ball rolled into a paper bag lying on the green. To remove the bag would cost him a penalty, so after due thought, he took a match from his pocket and lit the bag. As the crowd cheered, the bag burned, leaving the golf ball in place and the winning of the tournament within his reach.

Let us look at some of the unworthy things in life which ought to be consumed by fire:

1. Jealousies—which hinder the work of others and make us less fit to be used in the work of our Kingdom.

2. Impure thoughts—which keep crowding into our minds.

3. Unworthy words—which escape our lips, bringing grief to others and probably ourselves.

4. Attitudes that are not Christian toward people of other races, other faiths, other nationalities.

"Holy Spirit, Love Divine,
Glow within this heart of mine;
Kindle every high desire;
Perish self in Thy pure fire.

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.

"Breathe on me, Breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity. Amen."

The flannelgraph poster pictured on the outside back cover of this issue of Missionary Horizons was used daily at the 1953 *WGMS Convention. The seven symbols were added one by one to the facsimile of the Bible at the time that each of the worship services was presented, making the finished flannelgraph as it appears on the cover.*

Our year's theme is "What Saith the Scripture." Therefore, we are happy that the leaders of these worship services have graciously consented to their use in the Magazine. The first two are given this time, and we hope to use the others during the remaining months of 1953.

he WGMS Convention

God's Word Is To Us . . .

II. A CRUSHING HAMMER

Bible Reading—Jeremiah 22:19-32; 39-40

By Reba C. Hunsberger, M.D., Philadelphia, Pa., on furlough from Pakistan

God's word is likened to a crushing hammer. A hammer is a strong instrument. It crushes, it breaks, it destroys. The hammer serves as a figure for any forceful power and here it symbolizes the Word of God. One reason we trust God's Word is because it stands ever sure, and is fulfilled in spite of all opposing forces. "Is not My Word like a hammer that breaketh the rock to pieces?" Rock is stone—hard—unbending and apparently unbreakable. In this chapter the rock is the stony and unhumbled hearts of sinful men. Rock can be broken by a hammer. In India I have seen men sitting along the roadside with small hammers beside large stone and rock piles. All day long they hammer at the stones, breaking them first in half, then in quarters, then into smaller and smaller pieces until gravel piles replace the stones. These are then ready for use in road making.

The false prophets were sinful men—full of pride in themselves—but ignorant of the true meaning of God's Word. They were filled with unbelief in the message of the true prophets, a picture of many people in the world today, and many people in the church today.

Three things God has against these men:

1. "They steal My Word every one from his neighbor." These bad prophets stole the sermons of the good prophets, but diluted the good messages with their own ideas, taking away the authority and efficacy of the Word of God. They mingled bad wares with good.

2. They counterfeited the Word, changing the whole meaning. They used smooth tongues to their own pleasure. They were men pleasers instead of God pleasers. They made God the patron of their lies, saying, "He saith so," whereas God speaks neither to them nor by them. Therefore God is against them.

3. They cheated the people—by prophesying false dreams. Many today laugh and say, "If the people will be deceived—let them." The lying prophets soothed the people in their sin. Therefore, God disowned them and said, "I sent them not."

"Behold I am against the prophets." He warned them—then let the hammer fall to stop their disruptive, pernicious ways, vs. 39-40.

God's wonderful Word has been an inspiration to His followers all through the Christian era—"A saviour of life unto life—to others death unto death." Some read the Word but decry the power thereof. Mahatma Gandhi considered the Sermon on the Mount the greatest thing ever written, yet he died a Hindu. The hammer falls today to crush out ignorance and unbelief and perversion of His Holy Word. There are many deceiving the people, twisting the meaning of God's Word. Woe to those who teach and preach in our Sabbath Schools and from the pulpits an easy gospel, soothing the people and condoning sin. Woe to the modernists and higher critics of the Bible who lead the people astray. Woe to those with new dreams that fire our youth and deny the very existence of God. Strangely enough the Marxist ideology has a hammer for its symbol. But the inexorable Hammer of the Mighty Word of God falls where sin abounds, and in the end will crush and break all sin—and Satan himself.

Hope shines through every act of God. There is beauty in a hammered-out piece of brass when it is beaten into a beautiful shining vessel. God's word is working in the hearts of His people. We are sinners but He loves us. The hammer blows come—maybe only taps—but sometimes heavy blows come too, pounding out the sin and dross in us, shaping the vessel which becomes more and more perfect and fit for the Master's use. Our place is at the feet of our Saviour who was broken and crushed for us, humble and contrite spirits, surrendered to Will and guided by His Holy Spirit, working the works He wants us to do. With our Risen, Glorious Lord we can help to spread His Kingdom throughout the earth.

NEWS FROM AFAR

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

NEWS FROM ABWONG

The jeep-truck was loaded to its brim. Camp cots and thin pallet-like mattresses were jammed in against cartons of canned goods, small cooking stoves, trek tables, tins of gasoline, cans of kerosene for our lanterns, and suit cases of clothes. In the cab of the truck were Mrs. Trudinger, and our family — Kenneth, Mark, Paul and myself. In the back our servants sat atop our gear to keep it from falling out as we traveled the twenty rough miles to the native Dinka village of Loiny. There we were holding a week's convention for the native Christians. At Loiny waiting for us were Dr. Trudinger and John Koehler.

Loiny had once been a large native village. Once also it had been a strong Christian center. But recently many of the older Christians died; younger ones moved to other villages and only a few remained. Those remaining were discouraged and tired for they did not often get to hear the refreshing Word from the missionaries or the native evangelists. So with the hope of bringing encouragement and spiritual refreshment to these faithful Christians our convention was held there.

Strongly desirous that the native Christians themselves plan and carry out their own program we missionaries sat back and gave only words of encouragement and guidance. Like any convention we had many meetings. At sunrise each morning, gathered so that we faced the magnificence of the sunrise over the winding river and flat plains, we thanked our God for the new day. Then followed classes for teaching the illiterates to read, classes of story telling and songs for the little children and women. Some of the church elders went to the surrounding *luaks* (barns) and told the Good News to the natives lazily lounging there. By mid-morning everyone gathered again for a devotional service led by one of the natives.

Then as the sun rose higher and the heat rose with it to 108°-110° the natives sought the shade of the temporary corn stalk buildings we had erected; the missionaries retreated to their "tents" and began wondering how it would be possible to endure the heat another day. No activity was possible; nor was sleep possible. We simply sweltered on our cots, bathed in our own perspiration. A complete outline of the body was always visible after we got up from the cots. Sunset brought with it welcome relief and majestic beauty. Watching the sun slipping gently below the horizon and catching the beauty of its reflected colors in the clouds we forgot about the heat for another day.

Darkness b r o u g h t us together again, once more for devotional services led by the church leaders.

The week-end following the convention was one to gladden each one of us. Early Sabbath morning with the high river bank lined with natives, twenty-seven i n d i v i d u a l s stepped down into the calm river and took the vows of Christian baptism. One of the thrills of this experience was seeing three different families receiving baptism. Parents were taking the vows for themselves and for their children—forming families for Christ. In this there is great hope for the building of Christ's kingdom.

Following the baptismal service we gathered for Holy Communion. Tea and cookies became our symbols in the partaking of the Blood and

Bread. Black and White, all children together in Christ, were of one mind and spirit in Jesus Christ. Indeed, it was a meaningful experience.

Such a convention is only the beginning of what we hope and dream for the Dinka people. More than ever we of Abwong need your prayers. In this year we are to so train and guide our little nucleus of Christians that they will be able to take over responsibility of their church and its full program by the end of 1953. This represents our mission's first attempt in the South Sudan at nationalization —a step necessary for the real growth of the native church.

Pray that we shall find inspired leadership who will devote all they have and are to the building of God's kingdom in Dinka Land.

Mrs. Kenneth Rasmussen

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

WHAT CAN YOU DO?

What shall we do to keep our Christian girls who are worthy in school? The economic vale through which our church is passing is dark indeed. There's Stella. If she had economic security regarding her clothing, and if her fees were paid *once* in advance for a year, I wonder how much inspiration it would give her to pick up both in health and in studies? She must worry about the hungry and cold ones at home, and about her fees bill mounting every month. Just before Christmas Marjorie Alter saw Stella's twelve-year-old brother in the village, dressed in an old too-short coat and a too-small pair of shorts, and the two, not meeting, showed his brown body in the middle!

There have been casualties. Competition is strong in our tiny high school at Hajipur, with its strict standard of character and ability to do the housework along with the study. All do not survive. Iqbal fell a victim to her own willfulness after months of personal work and trying to help her. She persuaded her family against better judgment that this was not the place for her. Alice was not strong, and in addition became ensnared in a friendship which so took her attention from studies that she failed.

But see the contrasts to these. Naseem with her limited mental capacity, by continuous faithfulness will succeed in high school. Sardar seems to have made a good comeback by the Lord's goodness, and has a new disposition. Last July we thought we couldn't cope with her any longer. At first Said and Ilm Bibl acted as if it were "infridig" for anyone from *their* exalted family to cook and clean. However, both changed much, partly in self-defense, for lazy girls are unpopular, but there is a work of the Holy Spirit going on. Said's part in Christmas program was a blessing.

Sakina and Salina are sent by Louise Scott. Ask their address, and they say, "Graveyard, Gujranwala!" Waifs of their grave-digger father, and having a blind brother, they are supported in school by Louise. Their clothes come from here and there, and often are nondescript. This fall the Junior Red Cross gave one a bright new head scarf, and we the other. They are pleasant, happy children, and being in school is saving them from a life of beggary and evil.

Little Asghar in second grade always looks troubled and afraid. Being a most dutiful little body she has nothing to fear. It is doubtless a case of the visitation of the sins of her father. All these different kinds of children and adolescent girls need the *most* love and patience and understanding by our staff of seventeen to help them grow up for the Lord's service. What can you do? You can pray for us in all these situations, and the myriad others with which we daily meet.

Eve Hewitt

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

PROBLEMS IN A MISSION HOSPITAL

WHAT WOULD YOU DO IF

you went to the Hospital in the afternoon and found no one on duty?

you found the staff eating dinner at 9:00 P.M. instead of 7:30 and keeping the kitchen woman up that late to give them their food?

you found the staff eating breakfast at 9:00 A.M. when the doctor was just ready to make rounds?

you found the boys' dormitory deserted at 10:30 P.M. when they were all supposed to be in by 10:00?

two of your hospital staff members eloped one night, and came and told you about it the next morning?

your most trusted and dependable staff member took three weeks for his honeymoon instead of the two weeks allowed him?

one of the boys in training continually disobeyed the rules and went to town for his meals and lived with the women who cooked for him?

the matron of the girls' dormitory took two of the girls to market without permission?

the six Senior members of the staff suddenly and persistently refused to attend any more classes?

the boys on the staff absolutely refused to take turns on night duty?

You can see how those of us who work in Mission Hospitals, or in any institution on the mission field need to be as wise as serpents and as harmless as doves. We need to continually claim that promise in James, "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given." Won't you pray for us that God will give us this wisdom and that we may be able to solve the problems as they come to us in our service for the Lord?

Marjorie Faught

Watch for Miss Faught's follow-up article on "How We Tried to Solve These Problems."

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

ASSIUT HOSPITAL

I shall tell you about my work here in Assiut Hospital. I am supervisor on the women's floor and enjoy my work very much. We have started the eight-hour day and have three shifts, 7 A.M.-3 P.M., 3-11 P.M. and 11 P.M.-7 A.M. The nurses on my floor now are Miss Naema, a fine, capable nurse who is on relief shift; Miss Adeena, 3-11; Miss Inaam, 7-3 and Miss Marietta, a student nurse, 11-7. Then we have Mrs. Sadiq, who works part time 8-12 every day except Sunday. I work split shift, that is 7-12:30 and 4:30-7.

We are short staffed, of course, and we have to use nurses' aides to help with the work. I also have a fine group of aides at present and they are a great help. One of our best aides, Hayat, has had diphtheria and is convalescing now. We are glad that she is getting along well. We certainly miss her. Bahia is another of our good aides. She is not beautiful but does her work so quietly and so well that it is a pleasure to have her around.

In Room 23, Bahia's responsibility, we have an elderly woman named Jemiana. She had a stroke and is paralyzed on the right side and cannot talk except to say "no" and "yes." She can laugh and cry and scream when she is unhappy. I guess she is

somewhat spoiled and usually gets what she wants if she screams hard enough. Bahia gives her excellent care. She gets her out of bed every day and wheels her into the bathroom. You would be amused to see her sitting in the wheelchair under the shower, having her bath. Jemiana is just like a child and when any of us return from our holidays she is much pleased to see us. She laughs and laughs and kisses our hands and makes a great fuss over us. One day I went into the room and she was crying. I asked her what was wrong; by signs and sighs she made the aide in the room understand that she was crying because she could not pray. The aide interpreted for me. I told her she could pray in her heart but she was still very unhappy because she could not pray with her voice.

On our floor we have six private rooms. Sometimes all are full and we could use another one. Other times they are all empty. But usually we have a few first-class patients. Then we have two second-class rooms. One room has eight beds and the other six. We use the six-bed ward for surgical cases and obstetrical cases and the other for whatever else we have. Some of the patients prefer to come second class rather than third because they are allowed to wear their own clothes in second class (much to our sorrow). We have two large third-class rooms. One holds fourteen patients and the other sixteen. In third class also, we put surgical and obstetrical cases in the fourteen-bed ward and the others in the sixteen-bed ward.

We see many patients with tuberculosis but do not have the proper facilities for handling them. We use streptomycin but it is expensive and many patients cannot afford to take enough to really benefit them. Typhoid has lost its menace to a great extent due to chloromycetin which acts like a miracle. It also is expensive and many patients cannot afford it. We are very grateful for all the new medicines that make treatment much more effective. Of course, we see cancer and cardiac ailments. Many of the patients suffering from these come to us too late for our treatment to have any lasting benefit and some of them when they go home will not continue with the treatment.

Our staff would not be complete if I did not mention George and Elia, the boys who do the cleaning. We could not get along without them. We seem to be always cleaning and yet never clean. I wish you could drop in after visiting hours and see the floors of the rooms: orange peel, banana skins, sugar cane and the skin of any other fruit that happens to be in season litter the floor. The boys have to sweep and scrub all over again. Sometimes they grumble about it, but usually just take it as a matter of course.

This will help you to know us a little bit and if you really want to know us better, just come along and pay us a visit. We shall be very glad to see you. *Mildred Cooke*

The North Sudan

MRS. LEANDER FINLEY, Editor, Omdurman, The North Sudan

IT CAN BE DONE

After a visit to the Atbara church one might well ask, "But how many members do you have?"

The reply would probably be "eighteen." Those eighteen are the male members. On first thought the women are never included. On further inquiry one might discover that there are twenty-one female members. But over half of both these groups are inactive members, rarely, if ever, seen at church. In spite of the few members, only five of whom are girls in the age group for a young ladies' society, a land of extreme heat which robs you of ambition to "dress

up and go out," no means of transportation except the missionary car which serves only a few living in this part of town, there is an active *Young Ladies' Missionary Society* in the Atbara Evangelical Church.

The explanation lies in the fact that these girls have not come to the place where the wordly attractions claim the time that God would have them give to Him. Their meetings are so planned and carried out that others who are not church members have become regular members of our society. Five of our teachers who are actually members of the Coptic Church attend church service regularly and are also active members in the missionary society. Last year one of these five served as president and added much to our meetings with her enthusiasm and initiative. This year we find this same girl inviting other Coptic teachers to attend our meeting.

The president of our society is a talented teacher in our school, the daughter of our minister, and the church organist. A timid, bashful girl was given the task of secretary-treasurer and it is easy to see her pride in this service. Each member takes her turn at presenting the lesson. An interesting feature of each meeting is the Bible game. I've never heard of so many varieties of games all based on Bible facts, at which the girls here excel.

What has the Missionary Society accomplished? Much in my estimation. Let me relate a few of the tangible things to you. From the donations at each meeting we pay the partial fees of a Coptic girl who is attending our school. From this group of teachers, the highest paid of them receiving about $24.00 per month, and others who have no income, comes the $1.75 that Mary may attend school. We have other Coptic girls who are not able to pay fees, and yet the large Coptic Women's Society has not come forward and offered to help those of their own faith.

In this land of servants one must be careful not to do degrading work. Cleaning the Lord's house is not considered degrading to the members of this Society. With soap, brooms, rags, and strained muscles, the windows, lights, and furnishings were made to shine—until the next dust storm came.

Yes, there is a Thank Offering each year. Last year it amounted to six pounds. This year the full amount has not been reported but we know that it will exceed that of last year. This money is sent to Khartoum where it is used for missionary work. I feel that there is much that can be done to make this Thank Offering service meaningful and bountiful.

For the second time in history (to the best of our knowledge) World Day of Prayer was observed here in Atbara, due to the interest and initiative of the Missionary Society of the Evangelical Church. In 1950 our Society had asked the Coptic Society to fellowship with us in World Prayer. They were willing, provided it was held in their church, and one of their members would lead. We agreed and felt that it was a worthwhile service although they furnished the place, the leaders, and most of the crowd. The next two years nothing was done to observe this day. This year when our society considered asking the Coptic Society to worship with us on World Day of Prayer, we were discouraged by some of our church members who said none of them would come as the priest forbade them to worship in a church other than their own. Nevertheless, we issued the invitation and the response was almost more than we could handle. I am quite sure our venerable church building has never witnessed such a large assembly of women worshipping together. Although the service was entirely in Arabic of which I still understand little, yet I could feel the fellowship that was present. Again we were reminded that the Lord is ready to open doors if we are ready to enter.

In March Miss Mary Coie was in Atbara for a week visiting the Bible Women's work so she gave us a few interesting phases of the work here

(*Continued on Page* 61)

Editorials

"RAIN IN DUE SEASON"

On Friday afternoon, June the fifth, a promised shower descended upon the delegates at the Des Moines Convention in the form of Magazine Subscriptions. These were directed to "Globes of the World" in the hands of the ushers; and when the Magazine Treasurer later made a tabulation, the following report was placed on record:

Total Receipts	$1,334.44
New Subscriptions	268
Renewals	661

Of our fifty-one Presbyterials, thirty-six contributed to this refreshing downfall, but space prevents extensive statistics. However, a brief rating follows which I am sure will be of interest to the many readers and friends of the Magazine:

> Oregon Presbyterial stepped into first place this year, with Lake and Philadelphia Presbyterials following close behind in second and third places, respectively.
>
> Puget Sound Presbyterial took fourth place, with Boston, Wisconsin, Caledonia and Butler Presbyterials receiving honorable mention.

During April, May and June, the special club rate season, 107 Clubs of New Subscriptions (not including Convention Clubs) were received, totaling 668 New Subscriptions.

For these 936 New Subscriptions, and hundreds of renewals, we are deeply grateful and to all who co-operated so faithfully and efficiently, we extend our hearty appreciation.

Let us pledge ourselves anew to the coveted goal of a Magazine in the home of every member of our Women's General Missionary Society.

Mrs. Ralph H. Arnold, Treasurer

MISSIONARY HORIZONS

Most readers will not be surprised to know that the name of the Magazine has been changed, inasmuch as the matter has been under consideration for a long time. Doubtless many will wonder why this month's cover bears the second-choice name of the 1953 WGMS Convention and not the first choice. (See Minutes in July-August Magazine)

Let us go back only fourteen years, for specific details, though the beginning of talk about a changed name was earlier.

In 1939, according to records, it was felt by many, and voiced to the Women's Board of Directors and to Mrs. John P. White, then editor of the Magazine, that a more distinctive name would increase circulation and be a blessing in increased readership.

In 1940, the WGMS, met in Convention in Santa Ana, California, approved a recommendation toward this end and unanimously adopted this resolution: "That the name of the *Women's Missionary Magazine* be changed to a more distinctive name." The choice of name was entrusted to a committee appointed by the Convention President. "Missionary Messenger" was the selection reported to the 1941 Convention, however, owing to unsettled world conditions and other difficulties, the recommendation was made by the committee that the name not be changed at that time.

Through the intervening years when the question has been raised at various times, the Women's Board has shown a willingness to effect any such change as would make for wider usefulness of the Magazine. A printed questionnaire was circulated at the 1950 Convention asking about the name of the Magazine, along with other contemplated changes in WGMS procedure. More than two-thirds of the questionnaires returned favored a change of name.

Repeated requests, particularly by the Board of Foreign Missions, for the removal of the word, "Women's" with the assurance that doing so would result in increased circulation, led to a called meeting in October, 1952, of the Literature and Publication Committee of the WGMS board of Directors and the Magazine editor, to discuss these requests based on the proposition that *all* members of the family, including men and young people, would be more inclined to read the splendid articles that appear currently in the Magazine if the name were not so much limited to the feminine branch of the human family. The Committee promptly recommended to the Board that the name "Women's" be dropped and a new name sought. The Board concurred.

In true democratic fashion a call was sent through the March Magazine for the submission of possible names. The total of 99 responses received, bearing 243 names (some slightly later than the deadline of May 1), came from individuals, families, groups, and several from presbyterials.

In reviewing the names the committee found a number of duplications. Some names were the property of other denominations, for instance "Missionary Messenger" which was reconsidered. Some names pointed toward foreign missions exclusively; others toward home missions. The choice should embrace both.

Finally, as recorded in the Convention Minutes (July-August, p. 678), four names were submitted to the Convention for vote. Provision was made "that if for any reason it proves impossible to use Voice of Missions (first choice) as the name of the Magazine, the second choice of the 1953 Convention, Missionary Horizons shall be used." (p. 691).

Everything was moving along smoothly toward effecting the change to "Voice of Missions" when suddenly and to the consternation of the Committee, it was learned on Thursday, July 9, that another denomination—the African Methodist, with a membership of over one million—has been using this identical name for its monthly missionary publication since 1892.

What would you have done? The committee met. All members unanimously voiced the opinion that it would be unfair to give further consideration to a cherished name of another missionary-minded group. Procedure was immediately set in motion to recall all that had been done in effecting the other change. And now — behold we present the new name—*Missionary Horizons.*

It is a splendid name, rich in possibilities of interpreting through the pages of the Magazine the widening, beckoning, hopeful opportunities that lie ahead for all who will read and work that the Great Commission may be a reality among our people, in the work committed unto us.

We thank all who graciously sent in names. Naturally, we hope that readers will like the new name. We shall confidently expect the fulfilment of the cherished dreams of those who have insisted that the change will bring many new subscribers and an increased family reading and use in men's and young people's groups, as well as the continued support of the women.

Your editor shall do everything possible to arrange the splendid material made available to her, in the most readable, challenging way possible. May God bless *Missionary Horizons* through all the years "beyond today's horizon."

Mrs. E. D. McKune, Editor.

Dr. Mary Smith beside the Fulton jeep, holding in her arms little "Jeep"

What a great blessing our jeep has been to us here at Nasir. I wish you (Dr. Samuel A. Fulton) could know the countless times that we have thanked you in our hearts for it even as we have thanked the Lord for putting it in your heart to send it to us. The little snap-shot is the story of a grateful mother who was brought in to the clinic for delivery in the jeep. She named her baby "Thurbil" which is their word for the jeep. So you see "Little Jeep" in my arms as the mother and I stand by the big jeep.

I wish I could write you of the many people who eagerly listened to the Word of God as we went on evangelistic trips last year. But for the most part the people either did not bother to listen, or if they did were not really interested. This is still very, very much Satan's stronghold and he has blinded the understanding and hardened the hearts and filled the people with great fear. Above all we need to be praying that the Lord will bind Satan that the Holy Spirit may work in hearts to make them hungry and thirsty for Him.

We do praise the Lord, however for those to whom He has given life. There are some, and it is through them that He can reach others in this land. We all keep busy and we keep rejoicing in the Lord for we are learning that "The joy of the Lord is thy strength."

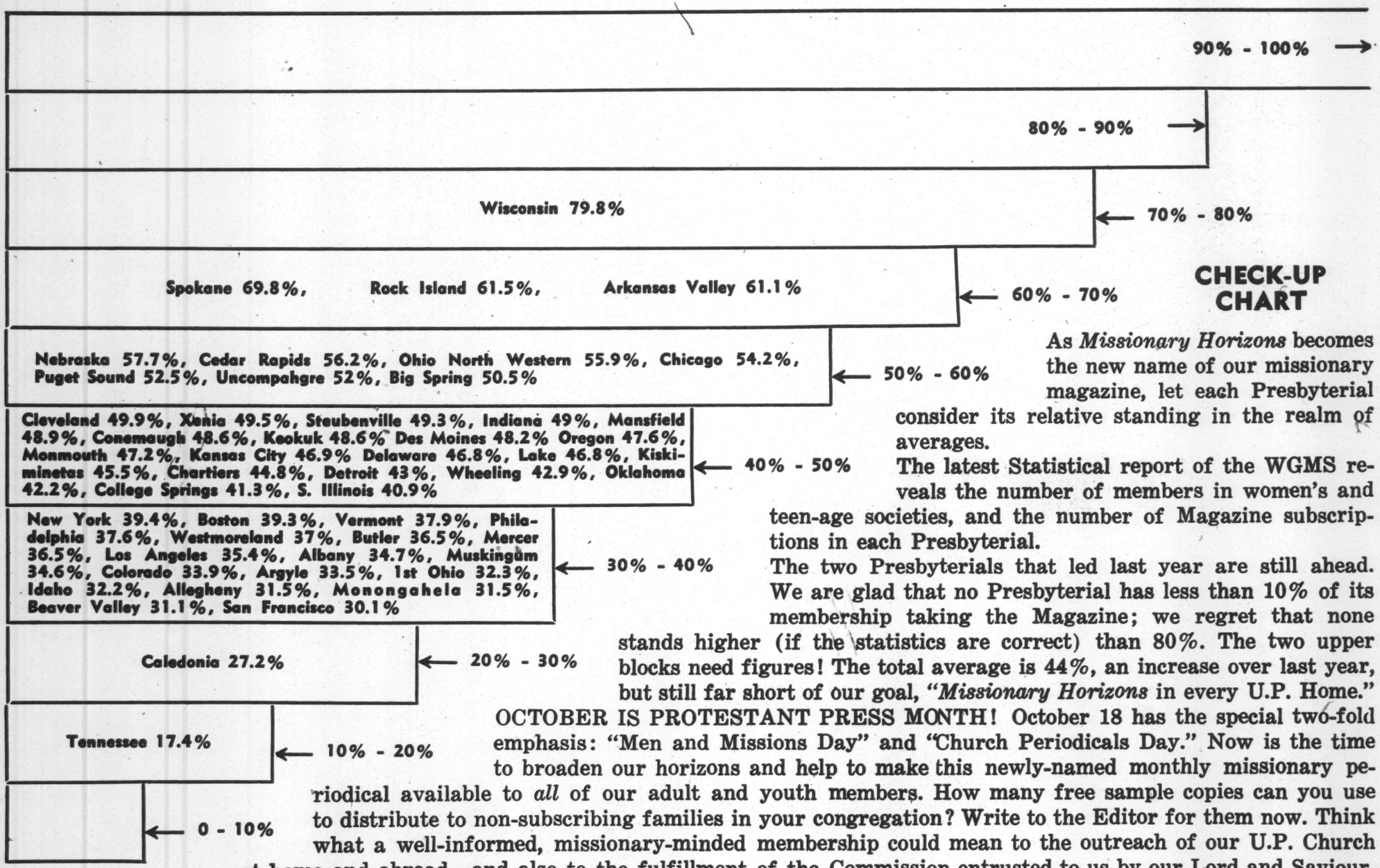
(*From a letter to Dr. Fulton*) *Mary Smith*

NOTICE!

Each year the Convention president appoints two or more delegates from the Convention roll to serve with Mrs. E. D. McKune, Magazine Editor, Mrs. Joseph M. Heagen, President of the Women's Board of Directors and Mrs. Grant B. Gibson, Convention secretary, on the Place committee. It is the committee's responsibility to receive invitations from Presbyterials for WGMS Conventions.

The record of the succession of Convention officers and the roster of WGMS Conventions is found on page 729 of the *Women's Missionary Magazine,* July-August issue. If your presbyterial has not entertained recently and has the facilities to care for the Convention, the Place committee would welcome an invitation for the 1955 Convention.

Please send invitations to—*Mrs. Grant B. Gibson,* Convention secretary
3509 Oakridge, Joplin, Missouri


90% - 100%
80% - 90%
Wisconsin 79.8%
70% - 80%
Spokane 69.8%, Rock Island 61.5%, Arkansas Valley 61.1%
60% - 70%
Nebraska 57.7%, Cedar Rapids 56.2%, Ohio North Western 55.9%, Chicago 54.2%, Puget Sound 52.5%, Uncompahgre 52%, Big Spring 50.5%
50% - 60%
Cleveland 49.9%, Xenia 49.5%, Steubenville 49.3%, Indiana 49%, Mansfield 48.9%, Conemaugh 48.6%, Keokuk 48.6% Des Moines 48.2% Oregon 47.6%, Monmouth 47.2%, Kansas City 46.9% Delaware 46.8%, Lake 46.8%, Kiskiminetas 45.5%, Chartiers 44.8%, Detroit 43%, Wheeling 42.9%, Oklahoma 42.2%, College Springs 41.3%, S. Illinois 40.9%
40% - 50%
New York 39.4%, Boston 39.3%, Vermont 37.9%, Philadelphia 37.6%, Westmoreland 37%, Butler 36.5%, Mercer 36.5%, Los Angeles 35.4%, Albany 34.7%, Muskingum 34.6%, Colorado 33.9%, Argyle 33.5%, 1st Ohio 32.3%, Idaho 32.2%, Allegheny 31.5%, Monongahela 31.5%, Beaver Valley 31.1%, San Francisco 30.1%
30% - 40%
Caledonia 27.2%
20% - 30%
Tennessee 17.4%
10% - 20%
0 - 10%

CHECK-UP CHART

As *Missionary Horizons* becomes the new name of our missionary magazine, let each Presbyterial consider its relative standing in the realm of averages.

The latest Statistical report of the WGMS reveals the number of members in women's and teen-age societies, and the number of Magazine subscriptions in each Presbyterial.

The two Presbyterials that led last year are still ahead. We are glad that no Presbyterial has less than 10% of its membership taking the Magazine; we regret that none stands higher (if the statistics are correct) than 80%. The two upper blocks need figures! The total average is 44%, an increase over last year, but still far short of our goal, "*Missionary Horizons* in every U.P. Home."

OCTOBER IS PROTESTANT PRESS MONTH! October 18 has the special two-fold emphasis: "Men and Missions Day" and "Church Periodicals Day." Now is the time to broaden our horizons and help to make this newly-named monthly missionary periodical available to *all* of our adult and youth members. How many free sample copies can you use to distribute to non-subscribing families in your congregation? Write to the Editor for them now. Think what a well-informed, missionary-minded membership could mean to the outreach of our U.P. Church at home and abroad—and also to the fulfillment of the Commission entrusted to us by our Lord and Saviour.

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

THE BIBLE

"The Bible is a mine of gold,
Of priceless gems, and wealth untold."

IMPORTANT INFORMATION

In view of the fact that the Thank Offering is an individual Love Gift to God and is to be used where there is greatest need — which need is known best by those directing all phases of the work — it is evident that NO INDIVIDUAL, SOCIETY, OR PRESBYTERIAL MAY DESIGNATE THE REGULAR OR SPECIAL THANK OFFERING FOR ANY PERSON OR PLACE.

In view of the fact that the Regular Thank Offering has been given by individuals to be used for supplementing the regular departments of work, and the Special Thank Offering has been given to be used for special objects, it is evident that NO SOCIETY MAY DESIGNATE ANY PART OF THE REGULAR THANK OFFERING FOR SPECIAL THANK OFFERING, SUCH AS, LIFE MEMBERSHIPS OR LIFE DIRECTORSHIPS.

Since the Thank Offering is a gift of gratitude to God over and above the regular giving, it should not be taken from nor interfere with the regular monthly missionary offerings.

The Thank Offering is world wide in scope, maintaining approximately one-third of the WGMS work of our church. How important it is that each society be especially zealous to INCREASE the Thank Offering each year since the extension of our Kingdom service both at home and abroad depends upon the increase of the Thank Offerings.

Very important to each Presbyterial Thank Offering Secretary and Society Thank Offering Secretary is the new booklet, *The Thank Offering Manual* which contains not only important information concerning the Thank Offering and monthly presentations of the Thank Offering, but also detailed directions relative to the Thank Offering Ingathering. As Society Thank Offering Secretary, if you have not received the *Thank Offering Manual* from the Pittsburgh Office, send immediately for a copy.

The annual Thank Offering Ingathering Service has become one of the highlights in the life of every society. In many of our churches this inspirational service has become an established annual event.

Plans for the Thank Offering Ingathering should be well under way by late summer. Every Society member should be conscious of the Thank Offering goal: namely, to increase the amount of the Thank Offering over last year's for the sole purpose of extending the horizons of God's Kingdom.

The success of the Thank Offering Service depends not only upon the information and inspiration that has been aroused concerning the Thank Offering throughout the year, but also upon the efficiency in the handling of the details during the Thank Offering season: planning prayerfully and carefully every item of the Thank Offering service; sending out the Thank Offering invitations and Thank Offering envelopes to every member at the proper time; stating clearly on the invitation the exact time and place of the Thank Offering meeting as well as the special feature you have planned for this year.

Send for all materials for the Thank Offering Ingathering Service, allowing ample time for mailing, to Thank Offering Department, 905 Publication Bldg., Pittsburgh 22, Pa.

The Teens

MRS. R. B. McNARY, Secretary
R. R. 2, Canonsburg, Pa.

THE BIBLE
"Light of knowledge, ever burning,
Shed on us Thy deathless learning."

OCTOBER PROGRAM PLANS

The Inward Look—What saith James and Jude?

Practical Religion—James 1:22-27; 2:26; Jude 1:24-25.

Devotional Thought: The main theme of the Epistle of James is practical religion, manifesting itself in good works, contrasted with mere profession of faith. Apparently the letter was addressed to the Jewish converts who lived outside the Holy Land.

This Book teaches joy and patience, and tells us that even though we hear the word preached, but do nothing, we deceive ourselves, and our religion is vain.

Teen-agers have a place to fill, and if they obey the word of God, and are doers of His Word, they will know the joy that comes through serving their Master and King.

The Upward Look—Search the Scriptures.

Since we are approaching the season for our Thank Offering service, the verse that I have chosen for this month speaks of the "Willing Heart," Exodus 35:5—"Whosoever is of a willing heart, let him bring it, an offering to the Lord; gold and silver and brass."

Prayer Cycle—10th day.

The Outward Look—To the Indian.

We follow our Indian Trails, back many years ago, to the section of the great Northwest, where lived many Indian tribes. Then traders, who were white men, began coming into that section, and little by little, the Indians learned somethng about the white man's God.

In 1890 the General Assembly gave the WGMS the responsibility of the work among the American Indians. Now we have Indian Mission Stations in four states: Warm Springs and Simnasho in Oregon; Stilwell and Millerton in Oklahoma; Oljato in Utah, and Tama in Iowa. A great field has been opened at these stations, and this work is our task.

I hope each teen-ager will keep these Indian Missions in mind, as they fill their Thank Offering boxes this year. God has given us so much, so with thankful hearts, may we bring a generous gift, as a tribute to Him. The Psalmist said: "What shall I render unto the Lord for all His benefits toward me? I will offer to Thee the sacrifice of Thanksgiving." So teen-agers let us count our blessings, and be willing to share with others; so that the Gospel message may be carried to the uttermost parts of the earth.

TEEN-TATTLER

I am happy to report a Teen-age Society recently reorganized at the Mt. Prospect Church in Chartiers Presbytery. Mrs. Jay Adams is the sponsor and the name is the Emily Clements Teen-age Society.

I hope our teen-agers have all contributed to the Teen-age Specials, and that each society is planning something special for the T.O. service.

Also, I am waiting to hear from Presbyterials who have had a Teen-age Rally. Let us hear of any outstanding programs or events, so we may pass these helps on to other Teen-age groups. May our aim be: A Teen-age Society in every congregation.

A question-box occasionally on this page seems in order, for many questions you ask in your personal letters or have sent in on your report blanks, are universal and the answers may be a help to others.

One important question asked is, "What financial returns do we ex-

pect from the teens?" If I may quote again from a letter sent to presbyterial secretaries, these are your obligations:

1. FEES: WGMS Fee — ten cents per member, per year; Presbyterial Expense Fee, varies with each presbyterial treasurer.
2. THANK OFFERING: Teen Thank Offering boxes are available. This is a free will offering.
3. TEEN TASK OR TEEN SPECIAL: Try to pay $1.00 per member per year. This Special changes every year, with the idea of introducing the teens to a new field each year. Free leaflets are available in the Literature Department about this work.
4. REGULAR WORK: It is always excellent to remember the everyday routine missionary budget. Money should be divided between Home and Foreign Departments.
5. CONTINGENT FEE: This is a local fee, and is used to buy flowers for sick members, pay speakers, etc. It is entirely up to you. But it should be large enough for Fund Number 1 to be taken from it.

All these funds, with the exception of Number 5, are sent to the *presbyterial treasurer*. She will direct them to the correct channels.

THANK OFFERING DEPARTMENT

LIFE DIRECTORS
1953 T.O.
$300.00 Each

1. Miss Elizabeth M. Mehaffey—In Memoriam; By Jamison-Mehaffey nieces, West Alexander, Pa.
2. In Memory of Ezra McBurney and Letitia A. McBurney; By their daughter, Martha L. McBurney, Hickory, Pa.

MEMORIAL THANK OFFERINGS
1953 T.O.
$100.00 Each

1. In Memory of Mrs. Maude Irene Williams; By her husband, Mr. E. W. Williams, Elderton, Pa.

SENIOR LIFE MEMBERS
1953 T.O.
$25.00 Each

1. Mrs. Agnes Koehler, Bellevue, Pa. By herself.
2. Miss Mary Emma Colvin, Wilkinsburg, Pa. By her cousin, Mrs. Jeanne E. Hay.
3. Mrs. Millie Hunter, Blairsville, Pa. By members of the WMS.
4. Mrs. Albert S. Bright, Bethesda, Md. By members of Hawthorne M.S., Wallace Memorial Church, Washington, D. C.
5. Mrs. C. E. Repp, Akron, Ohio. By members of Alpha M.S. of Goodyear Heights Church.
6. Isabelle Paxton Alderson, Houston, Pa. By her mother, Mrs. Ralph Paxton.
7. Miss Nancy Pollock, Pittsburgh, Pa. By members of Mary Wilson M.S. of Third Church.
8. Mrs. H. H. Fullerton, Midway, Pa. By her children.
9. Mrs. Dorothy Lawton, San Diego, Calif. By friends in Pacific Portal M.S.
10. Mrs. Ed. Van Blarcom, Harmony, Pa. By a daughter and four sons: Mrs. Elsie Price, Carl, Floyd, Dale and L. George McClymonds.
11. Mrs. Bette Ruth Boston, Kenmore, N. Y. By her mother, Mrs. Ruth Lundquist.
12. Miss Isabelle Haupt, Reinbeck, Iowa. By Mrs. Ward French.
13. Mrs. E. Arthur Grathwood, Hamilton, Ohio. By her husband.
14. Mrs. Myrtle Barber, San Francisco, Calif. By members of Sutherland M. S. of Ingleside U.P. Church.
15. Mrs. Ralph Benson, Sparta, Ill. By members of Lois Boyd Circle.
16. Mrs. Jennie Thompson, Chicago, Ill. By members of Englewood WMS.
17. Mrs. Hermina Fischer, Kenmore, N. Y. By members of Curtis Park WMS.
18. Miss Minnie Cushman, Multnomah, Ore. By members of Jean Maxwell Guild.
19. Mrs. Harold J. Dingel, Detroit, Mich. By her husband.
20. Mrs. Ed Haugen, Tacoma, Wash. In memory of Jack, by friends in First U.P. Church.
21. Mr. Ed Haugen, Tacoma, Wash. In memory of Jack, by friends in First U.P. Church.
22. John S. Hutchison—In Memoriam; By the will of his wife, Esther A. Hutchison.
23. Jennie L. Hutchison—In Memoriam; By the will of her mother, Esther A. Hutchison.
24. Esther A. Hutchison—In Memoriam; By bequest in her own will.
25. John C. Hutchison, McDonald, Pa. By the will of his mother, Esther A. Hutchison.
26. Mrs. J. J. McCalla, Mercer, Pa. By a friend.
27. Miss Myra Pendelton, Sharon, Pa. By members of the W.M.S.

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

THE BIBLE
"Art thou hungry? Come and take;
Hear the word that Jesus spake."

FROM MANY LANDS — — JUNIOR PAGEANT

By Mrs. Raymond J. Shoop, Canon City, Colorado

CHARACTERS

GRANDMA JONES (*Dressed in black with little hood over hair.*)
NURSE BROWN (*Dressed in nurse's uniform and cape.*)
MESSENGER OF THE LORD (*Dressed as angel—in white robe with wings.*)
TWO TINY HELPERS (*Two little Light Bearers dressed as angels with tiny wings.*)
EGYPT (*Boy dressed in white sheeting, fez on head, sandals on feet.*)
SUDAN (*Boy draped in white sheeting and turban of same about head, sandals.*)
ETHIOPIA (*Girl draped in plain material and tied at right shoulder, barefooted.*)
INDIA (*Girl in bright colors with shawl over head and small charm hanging on forehead by chain about head. Sandals on feet.*)
AMERICAN NEGRO (*Girl dressed in faded print, hair in pigtails.*)
MOUNTAIN (*Girl in faded print, sunbonnet on head, barefooted.*)
AMERICAN INDIAN (*Boy without shirt, beads about neck, dark jeans with fringe down leg seams, moccasins, band about head with feathers at back of head.*)
JUNIORS (*In group, with president leading.*)

Stage setting: Grandma Jones' living room. Table with flowers, books, Bible, glass of water and bottle of (candy) pills. Beside table, a rocking chair. At foot of chair a basket with yarn spilling from it and needles in evidence. At height above chair and back stage, a platform with screen in front from which Messenger of the Lord appears.

As pageant opens, soft music played as Grandma Jones enters, limping and bent, seats herself in rocker, takes Bible from table and fingers pages, rocks. Finds Psalms 22:27, 28. Begins to read aloud.

GRANDMA JONES: Isn't that passage just meant for me today? It is encouraging to know that all the ends of the earth shall know the Lord. I so wanted to go to missionary meeting today, but the doctor told me yesterday I must stay in during this cold weather and continue my medicine. (*Knock at door, nurse enters.*)

NURSE: Dr. Frederick asked me to stop by and see you today, Grandma Jones. There were ten new babies at the hospital today and he couldn't get away to see you. (*Takes Grandma's pulse.*) How are you feeling?

GRANDMA: Oh! I'm sure I'm better. Don't you think I could go to missionary?

NURSE: No, my dear, that was one of the things the Doctor said to tell you. Stay in a few more days. What about your medicine? Here it is. Let's take another dose now. (*Gives Grandma a pill.*) Now I must go. Take care of yourself and rest.

GRANDMA: I wish you'd sing for me. Rev. ..... (*Use minister's name.*) told me you are such a help at church.

NURSE: (*Sings a comforting song, laying her hand on Grandma's shoulder. Suggestion, "The Lord Is My Shepherd."*) Now I truly must go. Bye. (*Exits, closes door.*)

GRANDMA: Bye now, Miss Brown. (*Short pause.*) My, that is a nice girl. (*Pause.*) Already I feel sleepy. (*Yawns.*) That medicine always affects me that way. (*Stars to knit—falls asleep.*)

Soft music while Grandma falls asleep. From back of screen, Messenger of the Lord rises with arms outstretched, stands tall, and calls:

MESSENGER OF THE LORD: Grandma, Grandma, I have come to review for you some of the mission work. You have always been interested in the children of the church. They are our future missionaries, so that placees the emphasis on the Junior Society of today. I am the Lord's Messenger. He has seen your faithful work through the years and He would like you to see some of the accomplishments and also some of the needs for the years ahead. I am sending my helpers to keep close guard over you. (*Reaches behind screen where two little Helpers have thus far been hidden, directs them to kneel down at each side of Grandma's chair.*)

MESSENGER OF THE LORD: (*Raises hand toward door where countries are waiting.*) First, we hear from Egypt!

EGYPT: (*Carries poster with work listed.*) The Juniors have sent money to help us Egyptians. We boys would be reading the Koran if it were not for many aids. You have sent us the Ibis, the missionary boat, of the Nile. This carries the gospels to all towns and villages along its banks. The Delta car supplies the needs in the lowlands to the North. This year Juniors will help literature work in Cairo. (*Steps closer to Grandma and lines up as each country enters.*)

MESSENGER OF THE LORD: Ethiopia comes from afar!

ETHIOPIA: We have so many blind ones in our country. The Juniors have sent material to teach our little blind children. Money is coming to build huts at the Christian Training Institute at Sayo. Our missionaries tell of helps in the language study. We praise the Juniors of America.

MESSENGER OF THE LORD: This is Sudan!

SUDAN: I am from the Sudan where the women in the past years could not live a normal life, but today they have a new life through the Christ who loves us. For many years the Juniors have contributed Miss Mary Ewing's salary, our nurse in Doleib Hill.

MESSENGER: India has a voice in the message.

INDIA: I represent India. My land has much beauty and on the other hand, masses of poor people crushed by false religions. No hope did we have until your missionaries came. Again this year the Juniors are sending money for the children's ward in Sialkot Hospital. (Now in Pakistan)

MESSENGER OF THE LORD: The American Negro!

NEGRO: Here in America Juniors are making the Negro children at Jubilee Hospital, Henderson, North Carolina, happy, by sending medical aid. My people have long known of Jesus, but you put love with the Message. (*Sings, "Steal Away."*)

MESSENGER OF THE LORD: Here is the Mountain Girl!

MOUNTAIN GIRL: Some mountain children will be cared for through Junior offerings at Jane Cook Hospital in Frenchburg, Kentucky.

MESSENGER OF THE LORD: The American Indian!

INDIAN: Your Indian people are a proud people. We were the first to live on this continent. You are giving us new opportunities. This year great interest lies in our new mission at Oljato, Utah. We hope to see that a new well to supply water may be provided this year.

MESSENGER OF THE LORD: Grandma, you have seen a pageant before you of the work of our Juniors in your church. We know you will encourage United Presbyterian parents to keep their children in Juniors and see that their offerings are abundant, for Jesus said "In as much as ye have done it unto one of these little ones, ye have done it unto me." Come little helpers, let us leave Grandma now. (*Goes to door and directs countries off stage, then turns and takes little Helpers back behind screen. As she does so, Juniors can be heard singing from back of church as if coming from a distance.*)

Grandma begins to waken as Juniors enter singing chorus of "Junior Song." Arrange around Grandma. Two Juniors have brought Thank Offering basket or box, decorated and with sign "Thank Offering" and placed near Grandma's feet.*

PRESIDENT OF JUNIORS: (*Puts arm around Grandma and speaks.*) Grandma Jones, I am ....., President of (*city or church*) Juniors. Rev. (*use minister's name*) told us you were ill and when you aren't at any of the church meetings, you are really missed. He suggested that we come here to have our Thank Offering service and to sing.

GRANDMA JONES: You dear things. I guess the Lord sent you to follow up that wonderful dream I just had. I have seen some of the things you Juniors have been working on this past year and now I know you want to make your Thank Offering abundant, for you will carry on for Jesus.

Juniors: Sing "Missionary Echo Song" and then verses of "Junior Song." On chorus, file past box and place envelopes or offering containers inside. Messenger of the Lord, Little Helpers, and Countries all reappear at back and above Juniors and join in singing and presentation of offering. After completed, Juniors wave at Grandma and continue singing as going out.*

ADAPTION: Listing of Junior work may be changed to suit year and projects.

Each country carries poster with work listed, about which he or she speaks.

Hold poster erect in front of body throughout time on stage.

**Songs may be changed to fit those the group knows. "Can a Little Child Like Me" (words by Dodge, music by Bassford) may be used for the Missionary Echo Song."*

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

THE BIBLE

"Book of books, our people's strength,
Statesman's, teacher's, hero's treasure."

REGRETFUL FAREWELLS

In addition to Miss Ruth L. Courter, who has retired after twenty-two years as principal of the Frenchburg high school, the Frenchburg and Ezel schools have suffered other losses. Both have lost exceptionally good Home Economic teachers. Miss Roberta Stewart, who has been an efficient and lovable teacher at Frenchburg for the past four years will not be returning in the fall. Many readers will remember meeting her at the Washington Pa., Convention in 1951. Miss Anne Hochstettler, who has taught Home Economies at Ezel for the past three years, has resigned to accept a position as Home Demonstrator in another county. A great loss, though she will still be helping her mountain friends in her new position.

Frenchburg teachers and dormitory students will feel a great sense of loss as they gather in the dining room the first day of the fall term and do not see the smiling face of Mrs. John Besco, who for eight years has served as dietitian and cook at the dormitory. There she presided over the kitchen and taught the large and ever changing group of dormitory girls the art of cooking and planning meals. And such meals as they were! One girl would become proficient in making biscuit, another excelled with cakes, another with salads. All learned general cooking in preparation for future home-cooking. All loved her and she loved them all. She was sorry to go but her own family needed her so she was reluctantly released.

At Ezel Miss Frances Widstrand, for several years the enthusiastic instructor of Health Education and athletics for girls, will not be returning this fall. Here is another loss as her bright personality and capacity for leadership, as well as her ability endeared her to the pupils. Many will remember her at the Detroit Convention where she spoke on the story-telling hour.

Miss Lucille Artman, for many years a faithful teacher in the elementary department of the Ezel school has also resigned, for family reasons needing to be nearer her home in Pennsylvania. We have appreciated her devotion to our mountain work. Thus our ranks have thinned and new workers must be secured. Who among our readers will be ready to answer the call next year and take up this most rewarding work? All those leaving have expressed great regret at giving up their work.

VACATION JOTTINGS

Several of our teachers attended Universities for study during the summer, as is the case every year.

Mr. and Mrs. Gathman attended the WGMS Convention at Des Moines. From there Mrs. Gathman went to Arizona to spend a month with her mother and sister.

Mr. and Mrs. W. A. Heagen visited their parents in Pennsylvania, Mr. Heagen then went on to the General Assembly as a Commissioner.

NEWS OF FRENCHBURG GRADUATING CLASS

Of the 25 members, nine plan to enter college this fall: Urban Gathman, son of the superintendent, will enter Sterling College; one boy has enrolled in the Southland Bible Institute; one girl wishes to enter a Cincinnati Art Academy to cultivate her talent; six girls are entering nurses'

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

THE BIBLE

"Thou art a flame which purifies the gold
Of man's true self, and burns the dross away."

September is upon us and we covet your prayers as our schools convene and young lives are entrusted to the care and training of our teachers. It is a great responsibility that Christian emphasis may be felt in all phases of school work. In our three WGMS schools in Wilcox County (Alabama) we enroll nearly a thousand pupils. It is a matter for sincere regret that Miss Gladys Ross will not return to Miller's Ferry this year. She has been Bible teacher there for three years and has done a fine piece of Christian work. It was necessary for her to be nearer to her home because of the health of her parents.

One of our Camden graduates, Miss Geraldyne Pettway, completed her four-year course at Knoxville College this past spring. She was the winner of the "McClatchey Award" given to the senior young woman who has done the most to develop the religious life on Knoxville campus. She expects to teach in one of our mission high schools in Wilcox County this year.

Daily Vacation Bible Schools were carried on as usual. They were under the direction of the pastors of the various churches. Camden had its largest enrollment—over 100 pupils. Some of the teachers worked the two weeks there and then went on for the same classes at Miller's Ferry and Annemanie.

At Henderson, N. C., we still feel a great compulsion to furnish better facilities for Jubilee Hospital. Our dietary department and surgery are not at all up to the standard which a Christian institution should have. The staff members are doing good work but they are handicapped in many ways. We have reason to expect that federal and state aid would be made available if we were able to provide 41% of the cost. Will you not make this hospital and its needs a matter for most earnest prayer? Remember that Jubilee Hospital is the *only* hospital for negroes in Vance County. Forty per cent of the population is colored. This is a 37-bed hospital. Often cots must be placed in the halls for emergencies. Mrs. Eva Adams R.N., the capable superintendent has an excellent corps of helpers. Both white and negro doctors are on the staff and race it not important when lives are in the balance. This building program is badly needed but lack of funds has so far postponed it. What can you do to make this dream for better service in Christ's name come true?

Coming — October Magazine

NEGRO SPECIAL ISSUE

Read challenging articles from each geographical section where we have Negro Mission Work

"All God's Chillun"

"Lord, I Want to Be a Christian"

"Climbing Jacob's Ladder"

---

training, some for full R.N. courses, others for Practical Nurses training; two or three boys will enter army service, and wedding bells will ring for several of the girls.

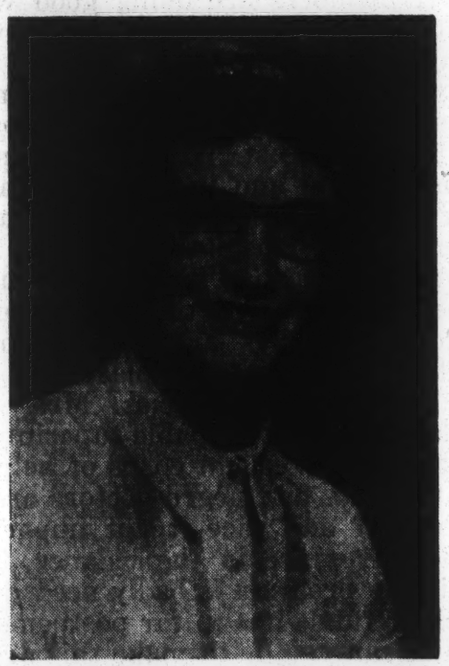
No facts are available for the Ezel class of 1953 but they too will be doing worth-while things. These schools stir the ambition and open the door of opportunity to many boys and girls who would have little chance without them.

Foreign Missions

MRS. F. E. MILLIGAN, Secretary
424 S. Pacific Ave., Pittsburgh 24, Pa.

THE BIBLE
"Wisdom comes to those who know thee,
All the best we have we owe thee."

The Women's Board is happy to announce the appointment of Miss Barbara A. Lewis to career service in Pakistan.



MISS BARBARA A. LEWIS of Springfield, Pa., received her A.B. degree with a zoology major from U. of Pennsylvania. She attended the Philadelphia School of the Bible, Wheaton College graduate school in Religious Education, and received her M.R.E. degree from Biblical Seminary in New York in May 1953. Miss Lewis goes to Pakistan for career service, hoping to teach Bible, or Bible and Biology, as assigned by the Mission after language study.

AVALON GIRLS' HIGH SCHOOL, PATHANKOT, INDIA

The new school year began April 15. We sent our first class over to the new Kindergarten School that was started last October in the house where the John Stewarts used to live. We had 38 little tots in the kindergarten class and decided that we could take care of more there. Now with the Upper and Lower K.G. and the 1st class we have 130 children and that fills our four rooms there to capacity. They are a happy group and Mrs. Gill is managing very well. She has three teachers with her and it is a delight to walk in and see the children so happy and so busy.

The school — from the 2nd up through the high school — had an enrollment of 342 the last time I checked. With Training classes and kindergarten this makes our total enrollment over 500. The Training Center has just one class now as the second year class left in March and the new class doesn't come in till the first of June. We have just 20 places in each class and have about 45 applicants already for the new class. We have just had the notice that Intermediate (second year college) will be the requirement for the Training course and this will go into effect from the next year's class probably, although they may wait for another year. This will affect our enrollment for a year or so at least and I am afraid will make it more difficult for our Christian girls, for so few of them have the means to go to college. I think it will mean that we will have to give more financial help in the way of scholarships. We rejoiced "with joy unspeakable" last Saturday morning when the word came through that all our Matric girls had passed. This is the first time since "Partition" that we have had 100% pass and both teachers and girls were ready to say, Hip, hip, hooray!

Next September we expect to have the help of a Fulbright teacher, a Miss Estelle Britton. She is a graduate in music and a trained kindergartner with several years' experience in the Chicago schools, so we are looking forward to having her with us and having her help both in the school and in the Training department. She will be here for just one year. Her travel and salary will be paid through the United States Education Foundation which has undertaken exchange

students and exchange teachers. Miss Britton is a Presbyterian and seems very much interested in Missions and in work of this kind. She writes enthusiastically and seems to be looking forward to helping in a school in India. We are looking forward to the experiment and hope that she will be a great help.

Vida J. Graham

MAJI, ETHIOPIA

Isn't it wonderful how the Lord blesses the skill of a missionary nurse and the simple means she has to honor Him when there is not a doctor within many miles? In a personal letter Mrs. Nessie Pollock relates this experience: "I have been very busy the past three weeks, and worried too, over a patient who has been very ill. He came to the clinic after I returned saying he had been very ill while I was away. His liver was terribly enlarged and he looked to me as though he had just recovered from exhausting fever of some kind. I thought he might have had typhus. I treated him as best I knew and instead of subsiding, the swelling over his liver got worse, so I thought he must have liver abscess. I visited him in his house, but was afraid to do anything about the liver, and afraid not to do anything.

"So I prayed for help, and put a needle into the thing to see if there was pus. There was, just as I feared. The man needed a hospital bed, a doctor and an anaesthetic. Instead of a hospital bed he had a bundle of straw on the floor of a mud hut, covered with a cowhide, and instead of a doctor only *me*, and no anaesthetic for the reason that there was no one to give it. I got out as much as I could with the needle and that relieved the pressure. Next day I went back and did the same and the third day I went back and lanced it, but was afraid to go too deep so did not reach the pus pocket. I got out a lot of pus by aspiration though.

"I left him for two days and then I went back thinking heroic measures must be taken if he were to get better, so I tried another spot with the knife (without benefit of anaesthetic), and behold, tapped the pocket, and really helped him. I put in a drainage tube, dressed it and left him and that night he had a good sleep. Poor man! He is now on the way to recovery and we are praying he will come to know the Lord through our witness. I gave him a Gospel of John since he is getting better and can read. He is a fanatical Copt and his face darkened when I offered him the Gospel! We had many prayer meetings over him and the Lord has really worked. May He show this man the way of life as he reads the Gospel."

THE NUER PEOPLE

On the whole, as has been said before, the Nuer people are not turning to the Son of God for an exchange of lives, His for theirs. But as I see it there are three types among them. There is the type that ignorantly can't get past old gods and customs. There is the type, educated into a sort of frangi Western-styled way of life who calls himself Christian. And then there is that type, convicted by the Holy Spirit of his helplessness through sin and actually born again into the Life which is eternal. The first types are legion, but the third consists of a very few, and hardly any women at all.

I have seen God at work in those of the last category, but we are still praying and yearning for Him to bring His will to pass in the lives of others. There are an infinitesimal few who are wanting to go on in the walk of Christ. This is what speaks to me of whether or not a person is truly a child of God. However, those who are going on, although their number is few, their lives stand out in great contrast to all the others.

I believe that God is working in the lives of the others, but there is on the whole nothing being manifested of a spiritual nature, because only Christ is manifested from a believer, and if one is not born again how can there

be any manifestation for our eyes to see? Consequently we must fix our hearts like a flint and commit the working to God.

* * * *

Lul, to whom I've just turned over my work in the gardens and orchards, told me this that happened at his place. His sister and her husband had a fight and the sister came out on the losing end (it doesn't always end that way out here . . . if you could see the bracelets they fight with, you'd understand).

There is always a lot of noise and racket when this happens, and it is usually the brother's place to fight with the other man involved. But Lul was there and picked up his John in Nuer and opened it to chapter three, and a bit stirred up himself, he said to his mother who was sitting there: "Mother, if I didn't know Jesus I'd fight with that man, but I'm not going to since that's not for me any more. Because do you know why my sister is in this mess? Just because she doesn't know Christ and His way. Mother, if you'd believe this Book, if these words were between us we would all be walking on the same path instead of the way we're going now. We'll never be happy until we follow Jesus."

Eleanor C. Vandevort

JOYS AND PROBLEMS IN MINIA

I arrived in Minia on Friday afternoon and on Monday morning some of the village pastors were in to see me and they asked me how many villages I had already visited. In spite of all this I am extremely happy to be back here and it is such a joy to meet with the cooperation which these village pastors give. Every church has its problems and its challenge and there are 22 of them in this District.

These pastors are wanting children's work started in their different churches and I am trying to answer the calls as fast as possible. In abu Qurqas I have started a Girls' Club where we are having Bible study, sewing and home-making lessons and are learning the songs we use with the little ones. After working with these young women this year I hope they will be ready to take over a Nursery class and a Youth Club next September. This year we have started the Junior Church in the Third Church of Minia. It is far from my ideal but is the best we can do at present.

In the Second Church of Minia the children's work is thriving. Both the Youth Group which meets on Saturday afternoon and the Nursery class on Sabbath morning seem to be all that a person could wish for. We have about 109 names on the roll of the Saturday P.M. class and 95 for the Sabbath morning group and the children are growing so fast in their Christian life. More and more are wanting to lead in prayer in the meetings, discipline on the playground is almost uncalled for and the parents tell me that their conduct in the home is very much changed. Time after time I go over to the children's meetings so tired I wonder if I can really hold out until the meeting is over, but I come home rested. The children are so kind and helpful that it is a joy to work with them. I think Christ must have had Egyptian children in mind when he said, "Except ye become as a little child ye cannot enter the Kingdom of Heaven."

The work here has not all been pure joy. My Club for Girls in Minia seemed to be taking on new life when I came back and I was led to think it was working fine, but I have had months of heart-breaking work. Many problems will come up during the remaining months of this year and I shall appreciate your prayers for this Club. It can be a force for righteousness, but at present it is a stumbling block.

One of my greatest joys at present is my Bible Study class. It was organized by the Y.W.C.A. for the women and girls of the town. It is only a month old and so has not grown large

yet—only about twenty attend so far —but those who come are teachers in the Government schools, women of the church, etc. They are much interested and ask a lot of questions. Most of my Bible lessons have been of the grade for the children but with this class I am using the course I prepared for the Washington State College students and it is a thrill to have to do some deep study to get ready for this class.

Jeannette L. McCrory

ROGERS-HANSEN

On July 18 Miss Phyllis Rogers of Malakal, South Sudan and Mr. Enoch J. Hansen of Khartoum, North Sudan

Phyllis A. Rogers

were married in the Malakal United Church. Dr. J. Lowrie Anderson took the place of the bride's father and Rev. McDonald, of the Sudan Interior Mission to which the groom belongs, performed the ceremony.

Miss Bessie James of Tanta, Egypt was the bridesmaid; Miss James and the bride were close friends at home in Bellingham, Washington. Miss Mary V. Ewing played the wedding music. The bride's mother had sent a lovely bridal gown of white taffeta and a finger-tip veil from home.

Miss Rogers has served in our Mission faithfully for four years and will be greatly missed; but our Mission's loss is the S.I.M's gain, and we wish them many happy years of useful service together wherever they may be located.

DEDICATION—NURSES' HOME ASSIUT HOSPITAL

We began digging the foundations for our Nurses' Home March 20, 1952.We have been living in our new home since May.

Our contractors for the building were Victor Fanous and Adly Gayed, both of Assiut. Mr. Nolin watched a lot of the details of the building and was a great help to us. We especially regret that Dr. and Mrs. F. C. McClanahan are not here to see it for they encouraged and helped us a great deal in planning for it.

The front of the building faces the garden and the doctors' houses. I shall describe the *basement* first. On the left half front, there is a big recreation room; on the right two classrooms. In the center, a small kitchen to use when we have suppers in the garden, and a storeroom opening to the outside, under the front steps, for chairs and tables. Under the front steps is a small room we are using as a dressing room for nurses working part time and living at home. A corridor runs through the center of the building, east and west. At the back, left, is a room for the aides with an outside door so that they do not have to use any other part of the building, on the right a one-room apartment for Sitt Shamsa and Rosa with a kitchenette and bathroom and an outside door.

On the *first floor* are the large living-room and dining-room which open into each other. There is a small living-room which the alumnae have furnished with a gift of fifty pounds; the kitchen and student's dining-room; also three bedrooms, one of which is the guest room. Mrs. Fay Reed and I live on the first floor.

Another small living-room beside my room is a private sitting room.

The *second* and *third floors* are all bedrooms with ten bedrooms each, six along the front and four along the back. The front bedrooms all open on one balcony. The stairway goes up the middle of the building at the back. Each two back bedrooms have a balcony. We are well balconied, except that the bedrooms on the first floor do not have any. Each corner room on second and third floor has running water. Both floors have four single rooms each. We have a variety in color in our bedrooms—blue, pink, yellow, and green. There are bathrooms at the end of each corridor. A washroom on the roof is used for drying colored clothes. Yes, we have a row of beds on the roof for those who like the outside night air. We have built-in cupboards everywhere. Every room, except the living-room and dining-room have tile floors. Our hot water is connected with the hot water of the hospital. The nurses' washing is done on top of the Nurses' Home and the hospital washing on top of the hospital. The old drying yard is fast being done away with and we hope for a row of trees between us and the hospital.

We used the classrooms for six weeks before we moved into the rest of the building. It took us about a week to get everyone moved—quite a job but everyone helped. Two weeks after we began moving we had "open house," tea, and the dedication service. Rev. Bradley Watkins had charge of the service. We had over a hundred guests. This service was held in the recreation room:

PROGRAM

The Doxology

Invocation—Rev. Girgis Grais

Scripture Lesson — Exodus 40 — Dr. Orval Hamm

Message of Welcome—Dr. Norman Kraft

Message—"Our Hopes for the New Nurses' Home"—Miss Helen Brownlee, Supt. of Nurses

Solo—"Bless This House" (Taylor-Brahe)—Mr. Milton Sage

Message—"The Glory of the Lord Filled the Tabernacle"—Rev. Bradley Watkins

Litany of Dedication

Prayer of Dedication—Dr. Walter Skellie, Principal of Assiut College

Hymn of Dedication

Benediction

A week after the dedication we had another "open house" and tea for the nurses' families and their friends. We couldn't invite them all the first time. We had about a hundred that day.

We are grateful for all the gifts and reserve funds which made this building possible. Gifts of money from friends were used for one thing and another. Soon we must begin planning for the use of the third floor of the hospital for patients. We need furniture and nurses.

Helen R. Brownlee, R.N.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Eloise Crabbe, 1952 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Joan Murdock, R.N., 1949 ..... Assiut
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Mary Elizabeth Wilson, R.N., 1952 ..... Tanta

ETHIOPIA

Miss Anna H. Ens, 1952 .... Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Ruth Ann Brooks, R.N., 1953 ..... 29 State St., Bradford, Pa.
Miss Martha I. Pollock, 1953 ..... 120 S. Central Ave., Canonsburg, Pa.
Miss Ruth Romaine, 1953 ..... 202 Ross Ave., Hackensack, N.J.

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

THE BIBLE
"When in perplexity and doubt,
The Bible points the right way out."

On numerous occasions we have emphasized the necessity of a strong and vigorous campaign of protest against liquor advertising. May we again point up this same urgency by giving you the following news release by Dr. R. H. Martin, Chairman of the Committee Against Liquor Advertising of the National Council of Temperance and Prohibition. The fact that we as a denomination are members of this Council makes it doubly incumbent upon us to support this campaign. Dr. Martin's new circular is extremely attractive and informative. It can be secured free from Temperance and Reform Department. We urge you to enlist the interest and support of your pastor, Bible School Superintendent, church temperance committee and others in this great crusade. In order that we may note the progress of such a campaign may we ask you to make a report to the Secretary of the Temperance and Reform Department, 209 Ninth Street, Pittsburgh 22, Pa.

CRUSADE AGAINST LIQUOR ADVERTISING AND BROADCASTING

A Crusade against newspaper, magazine, radio and television advertising of alcoholic liquors is being launched on a *nation-wide scale.* It is sponsored by The National Temperance and Prohibition Council in charge of the Council's Committee Against Liquor Advertising of which Dr. R. H. Martin is chairman.

This Committee has just published a large, four-page circular, 2,800 words, of information needed for active participation in the Crusade. In emphasizing the importance of the Crusade, the circular says:

"The traffic in alcoholic liquors is now spending at the rate of $250,000,000 a year in the most deceptive and glamorous advertising of liquor, wine and beer ever conceived by the mind of man. Its purpose is to increase their sale and consumption. More and more this advertising is aimed at the home. The brewers are determined to make all Americans believe that 'BEER BELONGS' in the home. With consummate skill and deception they would take over the American home including the mother and children."

The following, the circular declares, makes the Crusade imperative:

"The breakdown of the American home with liquor as the major contributing cause.

"37,600 persons killed and 2,090,000 injured on our highways in 1952, 25% to 50% due to drunken or drinking drivers and pedestrians.

"2,036,510 major crimes committed in 1952 with liquor as the major cause.

"4,000,000 alcoholics and 3,000,000 excessive drinkers."

The circular gives special attention to radio and television advertising of wine and beer and how to protest this advertising. By means of the radio, practically all of the 42,000,000 American homes are now reached with beer advertising, and 23,000,000 by television advertising and with the unprecedented increase in television sets in use, it is estimated that 35,000,000 homes will be reached by 1955 and ultimately as many as are now being reached by radio.

To aid in protesting magazine advertising of alcoholic beverages, the circular gives the names and addresses of nine leading magazines together with their editors and publishers. In 1952 these magazines had a total circulation of 25,683,250 and their revenue from liquor advertising amounted to $21,518,467.00.

The circular also contains information on wet and dry newspapers.

While the main purpose of the Crusade is to protest against media advertising alcoholic beverages, it also includes commendation of media that do not accept liquor, wine and beer advertising. It includes the names and addresses of 12 leading magazines and of their editors and publishers which do not accept this kind of advertising. In 1952, their combined circulation was 37,890,747 and their non-alcoholic advertising revenue totaled $160,317,498.00.

The circular not only gives all needed information as to whom protests should be sent, but also furnishes suggestions on how

(Continued on inside back cover)

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

THE BIBLE
"The Bible is the Book to read, It meets and answers every need."

READING COURSE 1953

Literature Secretaries — Check your Reading Course list and hunt up books mislaid during the summer vacation. Be sure every woman reading for credit has an opportunity to read four books. Do you have a successful method of keeping books circulating? Send it in so it may be shared with others.

Readers—Be reasonable in the length of time you keep the books, for others are waiting their turn. Make the reading of the book your main avocation while it is in your possession.

Non-readers—Join the 4,332 women who followed the Reading Course last year.

HAVE YOU READ?

Jungles Ahead! (AYT) by Esther D. Horner. Cloth $2.00; paper $1.25. African Christians become real people to us as we read their stories and enter into their problems. This is a good choice if your society is just beginning the Reading Course. One story is from our own Sudan mission.

Religion in the Development of American Culture (A) by William Warren Sweet. 360 pages. Cloth $3.50. Do you realize what an important part organized religion played in the formative years of our nation? The church followed the westward movement of the population and the history of the church gives interesting sidelights on the conditions and thinking of the times.

Chariots of Fire (AY) by Dr. Clarence E. Macartney. 194 pages. Cloth, $2.00. A series of interesting sermons based on the lives of lesser-known Bible characters make these men and women "come alive" for us and present helpful messages for us today.

Doctors Courageous (AY) by Edward Hume. 300 pages. $3.50. These thrilling stories of missionary doctors in many lands give us a world-wide picture of Christian medical outreach. This book will offer background for next year's foreigr theme. (See note below.)

LOOKING AHEAD

The foreign study for 1954 will be "The Life and Task of the Church Around the World." Reviews of the study books will appear in the November *Magazine* but it would be wise to begin now to collect material. *Christian World Facts* (25¢) presents brief reports and stories of the Christian Church throughout the world.

HAVE YOU DISTRIBUTED?

Stewardship Material — Here is an opportunity to cooperate in your church's plans for Loyalty Day in November, as well as to fulfill point 8 (Women's) or point 7 (Teen-Age) of the Standard of Efficiency. See Catalog for available leaflets but note these changes. *What Do I Get Out of It?* is out of print and the price of *Stewardship Facts* is now 30¢.

Prayer Cycles—We still have a supply of the 1953 edition. Order them now for use this fall.

WGMS Strengthens Spiritual Life—A report of the work of 1952 with special emphasis on the contribution of the WGMS to the spiritual life of the church. Free.

REDUCED FOR CLEARANCE

The supply is limited so do not send money—we will bill you.

Strangers No Longer (AY) stories of new Americans ..... 25¢

MINUTES OF CORPORATION MEETING

The annual meeting of the corporation known as "The Women's General Missionary Society of the United Presbyterian Church of North America" was held in Calvin Hall, Publication Building, Pittsburgh, Pennsylvania, at ten o'clock on Tuesday morning, June 23, 1953. Mrs. Stillman A. Foster of Brookline Boulevard Church led devotions. Mrs. Murdoch offered prayer. Mrs. Russell K. Montgomery of the Board of Directors presided. Twelve voters were present, including delegates from Monongahela Presbyterial, Board members, and Life Members. Other interested persons also attended.

The business transacted by the annual Convention of the WGMS held in Des Moines, Iowa, June 2-5, 1953, was ratified as recorded below.

An audit certificate covering annual reports of those Board members and various other agents handling financial accounts was read and adopted. An audit certificate carrying with it endorsement of the report of the Treasurer of the *Women's Missionary Magazine* was adopted as read.

The annual reports of all Board members and Magazine Staff other than those carrying financial accounts were adopted.

The reports of committees appointed by the Convention President was presented and acted upon as follows:

The Place Committee reported receipt of an invitation from Idaho Presbyterial. This invitation to meet at Nampa, Idaho, in June, 1954, was unanimously accepted.

The Recommendations Committee submitted five recommendations which were adopted. (July-August, p. 684.)

The Memorials Committee reported receipt of three Memorials and recommended that all three be denied. The recommendations of the committee regarding the first two Memorials were accepted but the third Memorial was referred to the Board of Directors in connection with the second item in the report of the Recommendations Committee for study and clarification. (July-August, p. 685.)

The Committee which audited the Convention minutes reported that it found them correct. This report was accepted.

The report of the Credential Committee, compiled with the assistance of the local Registration and Assignment Committee, showed 360 registrations. It was accepted.

The Nominating Committee submitted a slate of candidates for the offices to be filled. There being no nominations from the floor, the following officers were elected by acclamation:

President—Mrs. G. I. G. Shambaugh, Des Moines Presbyterial

First Vice President—Mrs. Wallace Rogers, Los Angeles

Second Vice President—Mrs. Jack Craig, Idaho

Convention Secretary—Mrs. Grant B. Gibson, Kansas City

The following members of the Board of Directors were re-elected for a three-year term: Mrs. Joseph M. Heagen, Mrs. G. Virgil Hutchison, Mrs. William L. Neal, Mrs. Russell K. Montgomery, Mrs. W. J. Harper McKnight.

The Board and the Magazine Staff having previously made the decision to change the name of the *Women's Missionary Magazine* to encourage its wider use, four possible names were submitted to the Convention from the large number sent in by readers. Mrs. James T. Vorhis, Literature Secretary of the Board, announced the result of the balloting: first choice, *Voice of Missions;* second choice, *Missionary Horizons.* Three actions were taken with regard to effecting the change. July-August, p. 690.)

The minutes of the corporation meeting were read and approved. The meeting was adjourned with the Lord's Prayer.

Mrs. Russell K. Montgomery,
President pro tem.

Edith L. McBane,
Recording Secretary

The Third Wish (T) how a new church was started.....$1.00

Adventures of Service.....25¢

The Young Moslem Looks at Life—history and teachings of Islam...20¢

OCTOBER PROGRAM HELPS

Along Indian Trails (old) postage only .....5¢

That They May Be Won—supplement to above .....35¢

Indian Packet—contains above booklets, stories, pictures, a party.....85¢

Tributes

Mrs. S. S. Gettemy

The Women's Missionary Society of the United Presbyterian Church of Greensburg, Pa., pays loving tribute to the memory of Mrs. S. S. Gettemy who was called to her heavenly home on March 19, 1953. She was a life member of the WGMS and found joy in attending the conventions and presbyterial meetings.

For many years she regularly attended and served as secretary of our society. She was interested in every phase of the church's program and served its organizations faithfully and well. The memory of her loyalty and cheerful helpfulness will be cherished by all.

We extend our sincere sympathy to her husband, her son and family, and commend them to God's loving care.

"Death is just the passing
To God's sweet world above
Death is just the entering
Into God's eternal love."

Committee

Mrs. Ella Ross Bowman

The members of the Gladden Missionary Society of the Gladden U. P. Church wish to pay loving tribute to the memory of Mrs. Ella Ross Bowman who passed away to be with her Heavenly Father on March 28, 1953.

She was a devoted member of the church for fifty years at which time she served as a faithful Sunday School teacher and was an active member of the Missionary Society of which she was a life member.

One of her favorite verses, Galatians 6:2, is characteristic of her fine Christian character. "Bear ye one another's burdens and so fulfill the law of Christ."

To her family and loved ones we extend our deepest sympathy.

Committee

Agnes Morris Oatman

In the late winter we of Greenwich had to see one of our valued citizens become a citizen of the Great Beyond. Always interested in what went on in the county, the community, the church as well as her family, and with considerable literary ability, her influence went out to a greater distance than many realized. She did not spare herself in her activities for the local Home for Aged Women, her community, her church, her family. Her cheerfulness, helpfulness, kindness and interest in all about her endeared her to each of us.

Although we miss her, we feel her earthly work was finished. Our friend, Agnes Morris Oatman, has gone to her just reward.

Committee of Greenwich U.P. Church,
Ida Whiteside Guild

Sara B. Houston

A beautiful life of Christian Service was brought to a close on February 4, 1953, when her death removed Sara B. Houston from our midst. Devoted to her church, she was generous in her giving and unswerving in her service. Her readiness to accept responsibility was exceeded only by her dependability in carrying out to the last detail, the work she assumed.

She was an invaluable leader. She was President of the Women's Missionary Society and President of the Tuesday Morning Prayer Group at the time of her death.

As we look back across the years, we can see the influence of her noble character on our own lives—keeping us true to our ideals and challenging us to maintain the same high standard of Christian character. The memory of her kindly, helpful deeds, her unselfishness and loyalty will long remain in the hearts of her friends.

WMS, Beaver, Pa.

Miss Carrie Sauer

The Women's Missionary Society of the Elfinwild United Presbyterian Church, Glenshaw, Pa., wishes to pay loving tribute to the memory of Miss Carrie Sauer who was called to her Heavenly Home April 17, 1953.

Miss Sauer was a sincere Christian and a devoted member of her church. She was blessed with many talents and always willing to use them. She was active in the Missionary Society, Bible School and Church.

We extend to her loved ones, our deepest sympathy and commend them to the Father's loving care.

Committee

Mrs. Jennie Dickerson

The Women's Missionary Society and Berean Class of the Seventh United Presbyterian Church wish to pay loving tribute to the memory of Mrs. Jennie Dickerson, 71, who was called home April 1, 1953. She was a life member of the WGMS. Mrs. Dickerson came to the Seventh Church from Sharon United Presbyterian Church in her youth. In those early years she rendered valuable service in our Junior work and as Sabbath School teacher, and later, as secretary to both the Women's Missionary Society and the Berean Class. The cheery messages she sent to us in times of illness, sorrow and for birthdays are gratefully recalled. Her church was her delight and until her last long illness, her place was seldom vacant. We shall miss her but rejoice to know that she is with her Lord whom she so faithfully served. We extend heartfelt sympathy to her loved ones.

Committee

Mrs. Lettie McGeary

The WMS of the First U.P. Church of Leechburg, Pennsylvania, wish to pay loving tribute to the memory of a dear member, who was called to her heavenly home on April 3, 1953. Mrs. Lettie McGeary came to the Leechburg Church as a bride and continued her membership in the church and Missionary Society throughout the years. Though she has been confined to her home, her loving interest and cheerful disposition will remain a beloved memory for all. We extend to her loved ones our deepest sympathy and commend them to the Father's loving care.

Mrs. Gertrude Steffey
Mrs. Leah Miller
Mrs. Alice Groves

Mrs. Wilmer G. Lane

Mrs. Wilmer G. Lane entered into eternal rest on March 9, 1953.

She was a member of the First United Presbyterian church at Cambridge, Ohio, for more than fifty years. She was a life member of the Women's General Missionary Society, and a loyal member of the society which she served officially for many years.

Her quiet, devout Christian life was an inspiration to all who knew her. Her strong faith and trust in God and her helpful service to those about her, will remain a beloved memory for all. Of her it can truly be said—

"Her children shall arise up and call her blessed."

Mrs. Mabel Mertz

The Elizabeth Neff Dodds Society of which she was a faithful member, and the other missionary societies of the U.P. Church of Ardara, join in paying this tribute to Mrs. Mabel Mertz who was called home September 28, 1952.

We will always remember Mabel, kind and loving, faithful and willing. Her smile and cheerfulness ready, though pain and discomfort she bore.

"They never quite leave us, our friends who have passed
Through the Shadow of Death, to the sunlight above,
A thousand sweet memories are holding them fast,
To the places they blessed with their presence and love."

Missing her, but accepting God's will for her and for them, are her husband, Mr. Earl Mertz, and her four daughters, Mrs. Juanita McMunn, Mrs. LaVerne Long, Mrs. Jean Koon and Miss Margaret Mertz, as well as four grandchildren. To these, her family, much loved by her, we extend our deep sympathy and our appreciation as they faithfully carry on in the way she led.

Mrs. John George
Mrs. W. H. Kline

Mrs. Anna Graves

Mrs. Anna Graves, a woman loved and respected both in her church and in her community passed away March 17, 1953. Once more the Women's Missionary Society of the United Presbyterian Church of Montrose, Colorado, has lost a devoted member and friend.

To her loved ones we extend our deepest sympathy.

Committee

Mrs. Ruth Stover

The Women's Missionary Society of the Clifton, Ohio, U.P. Church wishes to pay loving tribute to the memory of a faithful member, Mrs. Ruth Stover, who was called to her heavenly home March 5, 1953. To her husband we extend our deepest sympathy.

Committee

Mrs. Anna Darrough
Mrs. Lottie Cupples
Mrs. Mollie F. Kane

The Women's Missionary Society of First United Presbyterian Church, Pinckneyville, Illinois, wishes to pay loving tribute to honor the memory of Mrs. Anna Darrough, Mrs. Lottie Cupples and Mrs. Mollie F. Kane. We shall cherish their faithfulness to their church and their devotion to Christian service.

The Committee

Mrs. Sophia Dornberger

The Women's Missionary Society of the Harmony United Presbyterian church wishes to pay loving tribute to the memory of Mrs. Sophia Dornberger who passed away in May, 1953.

She was a faithful member of our Society. We extend sincere sympathy to her loved ones.

Mrs. Eleanor Parr
Mrs. Ethel Bourne

Mrs. Lizzie Monzingo

The Women's Missionary Society of the United Presbyterian Church of Coin, Iowa, wishes to pay loving tribute to the memory of a devoted member Mrs. Lizzie Monzingo.

She was a member of our Society for over fifty years and for many of these years was a life member. She was always an inspiration to all with whom she came in contact, especially to younger women seeking a better understanding of missionary work and other Christian fields. In addition to her mission work, she is remembered as a wonderful Sabbath School teacher also giving service to her Master in many other activities of the church. Mrs. Monzingo passed away May 5, 1953 at the age of eighty-three years. We extend our sincere sympathy to her daughter Mrs. W. A. Malone, her son Paul and other relatives.

Committee
Ruth Annan
Irene Gillihan

Mrs. Robert T. McPherson

"Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours; and their works do follow them."—Revelation 14:13.

The Women's Missionary Society of Guinston United Presbyterian Church, Highrock, Pennsylvania, pays loving tribute to the memory of Mrs. Robert T. McPherson whom the Lord called unto Himself May 24, 1953.

Mrs. McPherson had an unusual interest in the Women's Missionary Society and was faithfully serving her Lord as treasurer of the local society at the time of her death. She attended the monthly meetings and Presbyterials and participated in them as much as her strength permitted.

The Lord's Day found her and her husband in their accustomed places in the House of Worship for the morning and evening services and in the Friendly Bible Class in which both are members.

Our Christian sympathy is extended to her loved ones.

Mrs. Lulu Anderson
Miss Margaret McClure

Mrs. Emma Riddle

The Women's Missionary Society of the Union U.P. Church of Gayly, Pa., pays loving tribute to the memory of Mrs. Emma Riddle who was called to her heavenly home April 15, 1953 at the age of 98 years. She was a life member of the WGMS, a charter member of this society which was organized 73 years ago. She had been very active, serving in the different offices when she was younger. When she was President she attended the WGMS Convention at Sterling, Kansas. She was the oldest member of this church and had been active in the Sabbath School and all church activities. We express our sympathy to her four daughters and son.

Let us not mourn her going
Let us rejoice to know
That earthly labor finished
She was prepared to go.

Committee
Mrs. W. H. Scott
Mrs. Jennie Tidball

Mrs. Belle F. Oliver

The Women's Association of the Elmira Federated Church of Neponset, Illinois, wishes to pay a loving tribute to the memory of Mrs. Belle F. Oliver who passed away January 25, 1953.

She was a loyal member of the church, Sabbath school, and missionary society.

Mrs. Oliver's life was an example of Christian living and a true witness to the Master she served. Her quiet influence will be remembered by all who knew her.

The Committee

Mrs. A. R. Taylor

The Mabel Campbell Missionary Society of the Grove City United Presbyterian Church wishes to pay tribute of respect to the memory of Mrs. A. R. Taylor, a charter member of the society and a life member of the WGMS, who passed away April 3, 1953.

She was a consistent and faithful member, interested in all the activities of the society. Her service was always to the Lord, seeking no praise from others. Her faith and trust in God is a memory we shall always cherish.

May her husband and her children, Eleanor and Alfred, find comfort, and the assurance that she has heard her Lord say, "Well done, good and faithful servant, enter into the joy of thy Lord."

Miss Ida Conrad

The members of the King's Daughters Missionary Society and Sabbath School class wish to pay loving tribute to the memory of Miss Ida Conrad, a niece of the late Mr. and Mrs. R. E. English. She passed to her heavenly home May 19, 1953.

She was a member of the WCTU, a life member of the WGMS, regular in her attendance at all church services, and performed her duties faithfully and well.

Her fine Christian character and sunny disposition won for her a place in the hearts of all, especially in the hearts of children with whom she was a favorite.

While we are saddened by her passing, we feel that after so long an illness, death came as a sweet release from suffering. We shall always cherish her memory. To her sisters, the Misses Jane and Sara Conrad, we extend our sincere sympathy.

The Committee

Mrs. Della Smith

The Women's Missionary Society of White Oak Springs United Presbyterian Church, Butler Presbytery, wishes to pay loving tribute to the memory of Mrs. Della Smith, our oldest member, whose death occurred on May 20, 1953.

Her cheerful fellowship is greatly missed.

We extend our sincere sympathy to her loved ones and commend them to God's loving care.

Committee

Miss Jennie Gray

The Womens's Society of First Church, Indianapolis. Indiana, wishes to pay tribute to a beloved member, Miss Jennie Gray; who was called to her eternal home on February 19, 1953. She had been the faithful secretary of Temperance and Reform for many years. She was a member of the Gray family who have long been active in our church. We extend our sincere sympathy to them.

Women's Missionary Society
First United Presbyterian Church
of Indianapolis

Mrs. Anne Green

The Women's Missionary Society of the Bergholz, Yellow Creek, United Presbyterian Church wishes to pay a tribute of love to the memory of Mrs. Anne Green who departed this life January 4, 1953.

She was a devoted wife and mother and a faithful member of the church and missionary society. Her fine Christian character and example remain a sweet memory. Her life will be remembered as an inspiration to our membership.

To her family we extend our sympathy.

Women's Missionary Society

Mrs. Wilson Stewart

The Inabelle McGinnis Missionary Society of the Noblestown U.P. Church wishes to pay loving tribute to the memory of a dear friend, Mrs. Wilson Stewart. She was called to her heavenly home January 25, 1953, while conducting Sabbath School services.

Mrs. Stewart was an example of Christian living. Her willingness to accept responsibility, her consideration of others, and her genial personality made Mrs. Stewart a friend of all who knew her.

We, as a society, valued her counsel and shall miss her, but we know that she was "Precious in the sight of her Lord," and has heard Him say, "Well done good and faithful servant: enter into the joy of thy Lord."

We extend to her husband and loved ones onr deepest sympathy.

Committee

Mrs. Anna Hennemuth
Mrs. Rosanna Edwards
Mrs. Hazel Galloway

NEWS FROM AFAR—NORTH SUDAN

(*Continued from Page* 38)

in the Sudan. All the ladies of the church were invited to attend this meeting. Only the minister's wife and one other lady came. In face of such indifference on the part of the older ladies, the interest and enthusiasm of the young ladies is even more amazing and gratifying.

Now has come the request from the Presbytery for help in purchasing a cinema machine for use in the churches of the Sudan. At the meeting of our church committee it was suggested that the Atbara church raise LE 10. to help on this project, a sum some of the men of the church thought was impossible. But they will learn in time that before saying "impossible" they must first consider the *Young Ladies' Missionary Society.* From their monthly contributions they have come forth with LE 5, half of the amount the church is to pay.

In this small church this *Young Ladies' Missionary Society* is the only working organization and how proud we are that in this man's land, we women can come forward to show our devotion and appreciation of all His gifts in some concrete ways in addition to fostering and developing a missionary spirit.

Rosaltha Kenagy
Atbara, North Sudan

WE FOLLOW OUR INDIAN TRAILS TO WARM SPRINGS

(*Continued from Page* 6)

on the part of most of them.

We are welcome in the Indian homes—Christian and others. They come to us to be married and in times of sorrow they come for the comforting words of the Scriptures. Most of them love their Mission, even though some treat it sometimes as the nine lepers did our Lord after he had healed them.

In the valley there is hope and new life and work to be done. With your help and your support we, the Church, can do more for the Indian than we have been doing.

There are valleys where no Mission exists. There are valleys where the work ought to be strengthened. We owe it to our Indian brother to see that he has Christ, or at least an opportunity to know Him. It is not "The End of the Trail" for the Indian, but a valley of life, and for that life to be lived on its highest plane it must be the new life in Christ Jesus.

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Louis Mitchell ..... Tama, Iowa
Mr. E. A. Penney ..... Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman ... Frenchburg, Ky.
Mr. Lester McCauley, Prin., Grades ... Frenchburg, Ky.
Miss Carolyn Arndt ... Frenchburg, Ky.
Miss Alice M. Childs ... Frenchburg, Ky.
Miss Mary V. Hager ... Frenchburg, Ky.
Mrs. Pearl Hatfield ... Frenchburg, Ky.
Miss Irene Hays ... Frenchburg, Ky.
Miss Alice Hesselink ... Frenchburg, Ky.
Mrs. Alice Hughes ... Frenchburg, Ky.
Miss Janet Jones ... Frenchburg, Ky.
Mr. S. O. Linderholm ... Frenchburg, Ky.
Miss Alberta McBride ... Frenchburg, Ky.
Miss Helen McCoy ... Frenchburg, Ky.
Miss Reba Moody ... Frenchburg, Ky.
Miss Barbara Novosal ... Frenchburg, Ky.
Mr. Wayne Pethick ... Frenchburg, Ky.
Mr. Robert Randall, Coach ... Frenchburg, Ky.
Mrs. Leah Stephens ... Frenchburg, Ky.
Miss Roberta Stewart ... Frenchburg, Ky.
Mr. Fred Tanner ... Frenchburg, Ky.
Mr. James Stoker, Music ... Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary ... Frenchburg, Ky.
Mrs. Florence Eller, Matron ... Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook ... Frenchburg, Ky.

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister ... Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves ... Frenchburg, Ky.
Miss Dorothea Foucar, R.N. Supervisor ... Frenchburg, Ky.
Miss Mary Alves, R.N. ... Frenchburg, Ky.
Miss Mary Olive Cochran, R.N. ... Frenchburg, Ky.
Miss Jeannette Manniz, R.N. ... Frenchburg, Ky.
Miss Bernice Olson, Technician ... Frenchburg, Ky.
Miss Joan Johnson, Office ... Frenchburg, Ky.

EZEL, KENTUCKY SCHOOL

Supt. and Mrs. William A. Heagen ... Ezel, Ky.
Miss Larue Millen, H.S. Principal ... Ezel, Ky.
Miss Lucille Artman ... Ezel, Ky.
Miss Ruth Bemis ... Ezel, Ky.
Miss Blanche Ericcson ... Ezel, Ky.
Mrs. Homer Haines ... Ezel, Ky.
Miss Zillah Hawthorne, Secretary ... Ezel, Ky.
Mr. Glen Helton ... Ezel, Ky.
Miss Anna Louise Hochstettler ... Ezel, Ky.
Miss Beulah Hogan ... Ezel, Ky.
Miss Jean Jardine ... Ezel, Ky.
Miss Gladys Millen ... Ezel, Ky.
Miss Gene Purdy ... Ezel, Ky.
Mr. and Mrs. Harry Stine, Jr. ... Ezel, Ky.
Miss Frances Widstrand ... Ezel, Ky.
Mrs. Eliza Hulick, Supt. Clothes Room ... Ezel, Ky.
Mr. J. Stanley Trimble (Physical Ed.) ... Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook ... Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Frenchburg School, Mt. Sterling, Ky., if sent by railroad freight or express.

EZEL CHURCH

Rev. Homer Haines ... Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey ... Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones ... 641 S. Oak Park Ave., Oak Park., Ill.
Miss Dorothy Partington ... Westland, Pa.
Mrs. R. G. Russell ... 86 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge ... U. P. Home, Washington, Ia.
Miss Sallie E. Dickey ... % D. H. Dickey, 127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent ... Annemanie, Ala.
Miss Georga Lee Jackson ... Annemanie, Ala.
Mrs. Willie Knight ... Annemanie, Ala.
Mrs. K. P. Thomas ... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ... Camden, Ala.
Mr. H. W. McKeldin, Assistant ... Camden, Ala.
Mrs. Minnie B. Alford ... Camden, Ala.
Miss Climmie B. Allen ... Camden, Ala.
Mrs. Hazel Ballard ... Camden, Ala.
Mr. William B. Ballard ... Camden, Ala.
Miss Frances Boyd, Bible ... Camden, Ala.
Mrs. Nora S. Daniels ... Camden, Ala.
Mrs. Amanda E. Freeman ... Camden, Ala.
Mrs. Juanita C. McKeldin ... Camden, Ala.
Mr. E. C. Moody ... Camden, Ala.
Mr. Alexander Sanders ... Camden, Ala.
Mrs. Mamie L. Smith ... Camden, Ala.
Mrs. Mattie L. Street ... Camden, Ala.
Mrs. Isetta Stallworth ... Camden, Ala.
Miss Mabel L. Thomas ... Camden, Ala.
Mr. James Tyree ... Camden, Ala.
Mrs. Mildred Tyree ... Camden, Ala.
Miss Bertha L. Washington ... Camden, Ala.
Miss Lizzie M. Washington ... Camden, Ala.
Miss Alice B. Whitaker ... Camden, Ala.
Mrs. B. D. Bridges, Cook ... Camden, Ala.
Mrs. S. W. Rivers, Matron ... Camden, Ala.
Mrs. Minnie Peoples ... Camden, Ala.
Mr. Martin Dees, Maintenance ... Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry ... Camden, Ala.

THYNE INSTITUTE

Mrs. Grayce S. Hadley, Bible ... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. ... Henderson, N. C.
Miss Gertrude Allen, R.N. ... Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ... Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham ... Knoxville, Tenn.
Miss Betty Montgomery, R.N. ... Knoxville, Tenn.
Mrs. Moselle Robinson ... Knoxville, Tenn.
Miss Mabel Weir ... Knoxville, Tenn.
Mr. George W. Williams ... Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary ... Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway ... Miller's Ferry, Ala.
Miss Aline Crossing ... Miller's Ferry, Ala.
Mrs. Edith Ervin ... Miller's Ferry, Ala.
Mr. Ferdinand S. Ervin ... Miller's Ferry, Ala
Miss Darthula Mangram ... Miller's Ferry, Ala.
Miss Minnie Murphy ... Miller's Ferry, Ala.
Mr. C. T. Patterson ... Miller's Ferry, Ala.
Mrs. Roma Patterson ... Miller's Ferry, Ala.
Mr. Frederick Reese ... Miller's Ferry, Ala.
Miss Gloria J. Ridgeway ... Miller's Ferry, Ala.
Miss Gladys Ross, Bible ... Miller's Ferry, Ala.
Mrs. Eleanor Varner ... Miller's Ferry, Ala.
Mrs. Pearlye E. Williams ... Miller's Ferry, Ala.
Miss Eulalie F. Wood, Music ... Miller's Ferry, Ala.
Mrs. Louise L. Burress, Nurse ... Miller's Ferry, Ala.
Mr. C. J. Wright ... Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron ... Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker ... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt. ... Prairie, Ala.
Mrs. Theola Gordon ... Prairie, Ala.
Mrs. Leola Jackson ... Prairie, Ala.
Miss Vashti Jones ... Prairie, Ala.
Mrs. D. C. McCall ... Prairie, Ala.
Mrs. William T. Peters ... Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie ... 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy ... 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren ... % Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White ... 825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Jeannette L. McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances M. Patton, 1922 ..... Mansura
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 .....
3 Sharia el Mehalla, Heliopolis, Egypt

On Furlough

Miss Martha C. Glass, 1921, % Mrs. Edgar Robeson, 715 E. Archer Ave., Monmouth, Ill.
Miss Nellie V. Hill, R.N., 1945 .....
R. D. 1, Fayette City, Pa.
Miss Beatrice H. McClellan, 1948 .....
R.D. 4, Xenia, Ohio
Miss Sarah B. Meloy, 1923 .....
2219 Ridge Ave., Evanston, Ill.
Miss Lucile B. Nichols, R.N.A., 1945 .. Weldon, Iowa
Miss Martha A. Roy, 1939 .....
1 E. High St., New Concord, Ohio
Mrs. Rachel T. Seiver, 1925, c/o Mrs. W. E. Bedorf, ... 336 S. Carmelina Ave., Los Angeles 49, Calif.
Miss Mary C. Thompson, 1939 .....
Box 744, Sanford, Fla.
Miss Laura B. Wright, 1921 .....
% Mrs. R. H. Paxton, Camden 8, Ohio

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss R. Jean Black, 1921 ..... Sialkot City
Miss Frances E. Brown, 1927; 1937 .... Sangla Hill
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Margaret J. Fehlman, 1913 ..... Campbellpur
Miss Mary H. Lents, R.N., 1950 ..... Taxila
Miss M. Frances Lincoln, R.N., 1920 .... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 . Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Dorothy Roberts, 1952 ..... Sialkot City
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Josephine L. White, 1951 ..... Sialkot City

ON FURLOUGH

Miss Margaret E. Ballantyne, 1941 .....
90 Euclid Ave., Bellevue, Pittsburgh 2, Pa.
Miss N. Addaline Brandon, 1931 .....
2612 Montgomery, Detroit 6, Mich.
Miss Theresa I. Brownlee, 1922 .....
455 Melrose Ave., Winter Park, Fla.
Miss Edith M. Drake, 1947 .....
4102 Memphis Ave., Cleveland 9, Ohio
Miss Evva P. Hartig, R.N.A., 1924 .....
57 Broadway, Frostburg, Md.
Miss Eva M. Hewitt, 1930 .... Hillsboro, N. Dakota
Miss Alice G. Hill, 1938 ..... Greensboro, Vt.
Miss Reba C. Hunsberger, M.D., 1921 .....
5914 Pulaski Ave., Philadelphia 44, Pa.
Miss Glendine Lundquist, R.N., 1933 . Winfield, Iowa
Miss Marian T. Peterson, 1930 .....
% Dr. A. H. Olson, Moose Lake, Minn.
Miss Elizabeth H. Turner, R.N., 1947 .....
R. D. 1, Oil City, Pa.
Miss Helen V. Weede, 1928 .....
514 N. Broadway, Sterling, Kansas

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

On Furlough

Miss S. Jane Lamont, 1928 .....
440 Cayuga St., Philadelphia, Pa.
Miss Willis M. Ramsey, 1921 .....
% F. G. Wright, 509 Walnut St., Irwin, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Cole, 1919 ..... Wad Medani
Miss Una Cole, 1918 ..... Gedaref
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian L. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Aleta J. Matthews, 1946; ... Khartoum North
Miss Jean Maxwell, M.N., 1946 ..... Nasir
Miss Marguerite M. McClellan, 1926 .....
Box 84, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Khartoum
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Khartoum
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Ruth E. Wilson, 1951 ..... Khartoum North

On Furlough

Miss Eleanor C. Vandevort, 1949 .....
Box 81, R.D. 1, Wexford, Pa.
Miss Joan E. Yilek, 1948 .....
3904 Eighth St., N.W., Washington 11, D. C.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gore
Miss Isabel Blair, 1922 ..... Gore
Miss Eileen Halewood, R.N., 1947 .... Addis Ababa
Miss Mary Nell Harper, R.N., 1948 ..... Saye
Miss Marguerite M. Lienard, 1948 ..... Saye
Miss Martha A. Maxwell, R.N., 1951 .. Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Saye
Mrs. A. W. Pollock, R.N., 1942 .....
P. O. Box 309, Jimma
Mrs. Ruth L. Walker, 1928 .. P. O. Box 309, Jimma
(All Maji and Sayo mail: Box 1111, Addis Ababa

On Furlough

Miss Marjorie Faught, R.N., 1933 .....
578 Sheffield Drive, Springfield, Delaware Co., Pa
Miss Ruth M. Nichol, 1933 .....
331 Park Ave., Nutley 10, N. J.

Under Appointment

Miss Audrey C. Campbell, 1953 .....
89 Butler Rd., Quincy, Mass.
Miss Florence M. Carithers, R.N., '53 .....
R.D. 1, Princeton, Ind.
Miss Lois M. Finney, 1953 .... R.D. 3, Mercer, Pa.
Miss Norma H. Knieriemen, R.N., 1953 .....
5437 Euclid Ave., Philadelphia 31, Pa.
Miss Barbara A. Lewis, 1953 .....
93 Powell Rd., Springfield, Delaware Co., Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
c/o U. P. Home for Children, R.D. 1, Mars, Pa.
Miss Elizabeth McKibben, 1924 .....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
c/o Mrs. Campbell, 1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911 .....
c/o U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson, 1924; 1944 .....
31 W. Third St., Greensburg, Pa.
Miss Ruth A. Work, 1904 .....
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa
Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mexico
Miss M. Lois Boyd, 1919 .... % Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893 .. Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1908 .....
306 Penn Ave., Pittsburgh 21, Pa
Miss Mary Kyle, 1904 .....
425 N. Galloway St., Xenia, O.
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georgia Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
Caroline Ave., Poughkeepsie, N. Y
Miss Aulora R. McIntyre, 1911; 1919 .. Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address

EGYPT

Mr. and Mrs. Judson W. Allen ..... Cairo
Dr. and Mrs. Ewing M. Bailey .....
..... 3 Sharia Mehalla, Heliopolis, Egypt
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. H. S. Hutchison ..... Tanta
Dr. and Mrs. Paul W. Jamison ..... Tanta
Dr. and Mrs. N. A. Kraft ..... Assiut
Rev. and Mrs. John G. Lorimer ..... Cairo
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Dr. and Mrs. H. A. McGeoch ..... Alexandria
Rev. and Mrs. W. A. McGill ..... Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
Rev. and Mrs. George E. Morrison ..... Luxor
Mr. and Mrs. W. W. Nolin ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Dr. and Mrs. Walter J. Skellie ..... Assiut
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Dr. and Mrs. J. W. Acheson .....
..... 600 Schaff Bldg., Philadelphia 2, Pa.
Dr. and Mrs. Dalton Galloway .. New Wilmington, Pa.
Dr. and Mrs. Orval L. Hamm ..... Jetmore, Kansas
Dr. and Mrs. John A. Thompson .....
..... Westminster Gardens, P. O. Box 144, Duarte, Calif.

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch ..... Dhariwal
Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. Norval E. Christy ..... Taxila
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Sargodha
Mr. and Mrs. Irvin G. Lotse ..... Gujranwala
Mrs. H. J. McGuill ..... Taxila
Rev. and Mrs. C. Emerson McBane ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Gujranwala
Mr. and Mrs. Charles C. Millson ..... Jhelum
Dr. and Mrs. Hugh M. Milne ..... Qila Sheikhupura
Rev. and Mrs. Paul Pulliam ..... Sialkot
Dr. and Mrs. W. H. Ross ..... Lyallpur
Rev. and Mrs. G. LeRoy Selby ..... Lyallpur
Mr. and Mrs. C. A. Stewart ..... Rawalpindi
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. R. R. Stewart ..... Rawalpindi
Dr. and Mrs. Robert F. Tebbe ..... Rawalpindi
Dr. and Mrs. John Vroon ..... Sialkot

On Furlough

Dr. and Mrs. Ralph Blocksma .....
..... 739 S. Prospect Ave., Grand Rapids, Mich.
Dr. and Mrs. J. H. Colvin .... R. D. 1, Sussex, Wis.
Rev. and Mrs. W. C. Christy .....
..... Waugh Ave., New Wilmington, Pa.
Rev. and Mrs. E. H. Glassman .....
..... 1611—10th Ave. W., Seattle 99, Wash.
Rev. and Mrs. Wm. Sutherland .....
..... Route 1, Box 220, Caruthers, Calif.
Mr. and Mrs. F. A. Whitfield .....
..... 1010 W. 1st St., Topeka, Kansas

ANGLO-EGYPTIAN SUDAN

Rev. and Mrs. W. B. Adair ..... Obel, via Malakal
Dr. and Mrs. J. Lowrie Anderson ..... Malakal
Rev. and Mrs. W. B. Anderson .... Atar via Malakal
Dr. and Mrs. Leander Finley ..... Omdurman
Dr. and Mrs. Robt. G. Gordon .. Wangiel via Malakal
Rev. and Mrs. Willard M. Galloway ..... El Obeid
Mr. and Mrs. Chas. Jordan ..... Ler
Rev. and Mrs. S. Robb McLaughlin .....
..... Wangiel via Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Mr. and Mrs. Edward O. Pollock ..... Malakal
Rev. and Mrs. K. E. Rasmussen .....
..... Abwong, via Malakal
Dr. and Mrs. A. G. Roode ..... Pibor, via Malakal
Rev. and Mrs. A. Mac Roy .....
..... Nasir, Upper Nile Province
Dr. and Mrs. R. F. Shields ..... Khartoum
Mr. and Mrs. Milton H. Thompson ..... Malakal
Rev. and Mrs. Harold T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Obel, via Malakal
Rev. and Mrs. Alexander C. Wilson ..... Malakal
Rev. and Mrs. W. S. Wilson .....
..... Doleib Hill via Malakal

On Furlough

Dr. and Mrs. W. D. McClure .....
..... 239 N. Walnut St., Blairsville, Pa.
Rev. and Mrs. Wm. H. Philips .....
..... % Mr. J. E. Gibson, College Springs, Iowa

ETHIOPIA

Dr. and Mrs. John A. Cremer .....
..... (Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels .....
..... (Ghimeera) address: Addis Ababa
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell ..... Addis Ababa
Mr. Phil R. West. (Ghimeera) address: Addis Ababa

On Furlough

Dr. and Mrs. F. W. den Dulk .....
..... Frontier Nursing Service, Hyden, Kentucky
Mr. and Mrs. Donald A. Reihmer .....
..... 600 Schaff Bldg., Philadelphia 2, Pa.
Mrs. Phil R. West. 3045—29th St., San Diego, Calif.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. P. Gilmor .....
..... R.R. 4, Box 279, Fresno, Calif.
Rev. and Mrs. F. D. Henderson .....
..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman .....
..... 1125 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. B. Jamison .. New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan .....
..... R. R. 3, Monmouth, Ill.
Mr. and Mrs. M. C. McFeeters .....
..... Waugh Ave., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore .....
..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips .....
..... 344—14th St., Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. C. P. Russell .....
..... 4 N. Newport Ave., Ventnor, N. J.
Dr. and Mrs. F. Scott Thompson .....
..... 1010 N. Evans St., Pottstown, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell .....
..... R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers .....
..... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon .....
..... 2230 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur .....
..... 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam .....
..... 208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken .....
..... E. Jefferson Ave., Winterset, Iowa

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. W. J. Adair ..... Sterling, Kansas
Dr. and Mrs. Paul J. Smith .. North Bend, Nebraska

IN SHORT-TERM SERVICE

EGYPT

Miss Margaret W. Anderson ..... Cairo
Miss Clara Carlisle ..... Cairo
Miss Mary P. Craig ..... Cairo
Miss Charlisa M. Crosier ..... Cairo
Miss Wilma G. Duff ..... Assiut
Miss Margaret B. Guille ..... Cairo
Mr. Richard G. Gibson ..... Assiut
Miss Audrey H. Meier ..... Cairo
Miss Mary Lu Perkins ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Annie Belle Sellers ..... Assiut
Miss Beatrice Taylor ..... Cairo
Miss Virginia Watkins ..... Cairo

ETHIOPIA

Mr. and Mrs. Arno Geikler .....
..... (Ghimeera), address: Addis Ababa

PAKISTAN-INDIA

Mr. and Mrs. Chas Atwater ..... Landaur, U. P.
Dr. and Mrs. O. A. Brown ..... Taxila
Mr. Thomas J. McLaren ..... Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. John J. Koehler ..... Abwong
Mr. Glenn R. Noble ..... Omdurman
Dr. and Mrs. Ronald Trudinger ..... Abwong

OFFICERS OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY!

Nampa, Idaho — June, 1953

President ..... Mrs. G. I. G. Shambaugh, 1216 41st St., Des Moines, Iowa
First V.P. ..... Mrs. Wallace Rogers, 3345 Keystone Ave., Los Angeles 4, Calif.
Second V.P. ..... Mrs. Jack Craig, Glenn's Ferry, Idaho
Secretary ..... Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer ..... Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.

A Magazine without Liquor Advertising is a REAL home magazine

---

TEMPERANCE & REFORM

(*Continued from Page* 55)

to make them more effective. It also contains the names of 23 organizations of the National Council which have a combined membership of more than 25,000,000.

This Crusade was originally authorized by the NTPC in January of 1952. It was carried forward on a limited scale throughout that year. In January, 1953, the Council voted unanimously to continue the Crusade on a nation-wide basis and to make every effort to enlist the active cooperation of all the organizations of the Council and of other groups as well in carrying it forward aggressively. This the Committee Against Liquor Advertising is endeavoring to do.

In this effort, the Committee considers this four-page circular with its informative, stirring and time-saving information, of such importance that it urges all interested in the Crusade, especially leaders, to secure it for themselves and for others participating in the Crusade.

R. H. Martin, Chairman

Courtesy of the Local Committee, 1953 WGMS Convention

A photograph of the "Worship Flannelgraph" at the WGMS Convention. (See pp. 32, 33) According to the careful plans of the Convention officers, to the facsimile of the Bible was added at each worship service, a symbol, a constant reminder that

GOD'S WORD IS TO US . . .

A Devouring Flame—Jer. 5:14
A Crushing Hammer—Jer. 23:29
A Probing Instrument—Heb. 4:12
A Defensive Weapon—Eph. 6:16
A Living Food—Matt. 4:4
A Growing Seed—Luke 8:1
A Shining Lamp—Psalm 119:105